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# APOCALYPTIC HISTORY.

BY

SAMUEL ALLIN.

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*And when ye shall hear of wars and rumours of wars,  
be not troubled; for these things must needs be; but the end  
is not yet. MARK XIII. 7.*

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## P R E F A C E .

OUR volume should have made its appearance a few days earlier; and we must tender an apology in the excuse that the great war having been interrupted by an armistice, and this armistice being lengthened out with a view to the conclusion of peace, we were anxious to see the result of the negotiations before proceeding to the close of our retrospect.

We beg our readers to remember that on no part of prophetic exegesis do we pretend to decisiveness. We do not presume to maintain that the interpretation must in any case be this or that. We do no more than conjecture. Whether or not these conjectures be well grounded and well aimed is a matter for the discrimination of the reader. We shew the *probable* correctness of the proffered construction, and here is the limit of our province. As to any plausibility or certainty there may be in our statements, we leave it to the unbiassed reflection of an unprejudiced public.

The previous apportionment of our space has precluded our contemplated observations on the Difficulties in the East. We wished also to see the upshot of the Black Sea Conference.

Two or three remarks may be introduced here. There are indications of a future alliance between several Powers of Europe in behalf of debilitated Turkey and discomfited France; but of such a confederation England should be wary. England has no business joining the unclean spirits of the beast and the false prophet to fight the battles of superstition, and blasphemy, and imposture. Mahometanism, like Romanism, is doomed; and if Turkey will not disavow the delusion, she, as an Empire, must shiver into fragments. But what should be done in reference to Russia? The neutralization of the Black Sea may be, perhaps, of shadowy importance. Russia, however, should not be allowed to absorb Turkey, nor to seize Constantinople, nor to

interfere in the Holy Land. Other arrangements could be made. As to the Holy Land itself, it is disgustingly anomalous that Jerusalem and all the sacred places of our Lord should be held by a people who prohibit the New Testament, and brand Him as an impostor. The abomination of Moslem government should be swept away from the Holy Land. And in any political dispositions for that region, regard should be had to the prospective settlement of a self-ruling and independent nation, which might be at once a barrier to Northern aggression, and a sentinel on the road to the East.


The recent war conveys an impressive lesson to our own country. France thought herself quite capable of self-defence, and of worsting Prussia in conflict. She trusted to her Chassepot, to the Mitrailleuse, to the fact that she had won before, and was an intensely military nation. But events have shewn how misplaced was her confidence—how hollow were the foundations on which she rested. When God arises, the boasted strength of nations is as vanity. And in what does England trust? In her iron bulwarks, and her belt of ocean? It were the easiest thing for the Supreme Being to scatter and sink, or allow to be scattered and sunk, all that fleet which England counts her glory and her strength, and make her dashing billows worthless. England has been invaded, and might be again. It is well to put the organization of both army and navy in the highest possible state of perfection, so long as nations will have fleets and soldiers. But let our trust be in these subordinately, as the nation's instruments of self-defence, and for the protection of right. So long as God is on our side we are safe. He will be on our side if we steer clear of Popery and Infidelity, and study to keep his commandments. But if the face of God be set against us, nothing will avail for our deliverance. The best-contrived and strongest appliances will be ruined by miscarriage and infatuation. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."



# APOCALYPTIC HISTORY.

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## INTRODUCTORY.

T is not without considerable difficulty that we have prevailed upon ourselves to write upon this much-discussed and interesting subject. On the one hand, we fear lest we should be presumptuous in advancing to deal with a question upon which, though revealed in the language of prophecy, we are very liable to be mistaken ourselves, and to mislead our readers. On the other hand, we fear lest, in neglecting to deal with this subject, we should fail to perform our duty, believing, as we do, a great number of erroneous opinions to obtain—opinions which we consider to be adverse to the teaching of revelation, and leading the religious public to regard the future in a light which is underived from the inspired penman, but which is the emanation of the pretty and plausible conjectures of a forward and fillibustering intellect.

After much mental contention, we have come to the mature opinion that the main facts of the Millennium, both with regard to its Antecedents, its Characteristics, and its Consequences, are clearly set forth in the book which is generally known as "The Revelation," written by the Apostle St. John, and that, as it respects general outlines, we need not greatly err. Therefore it is that boldly, we hope not in any wise presumptuously, and humbly and reverently, but we hope not with any feelings of distracting uncertainty or obsequious dread, we approach unto

this great subject. We believe that certain things relating to the latter stages of the world's biography were luminously portrayed to the mind of St. John on the Isle of Patmos, and were by him embodied in the book which bears his name. We lay hold of these protruding features, and endeavour, by the aid of these signal posts and beacon lights of the world's future path, feebly and imperfectly to delineate some of the more interesting and momentous windings of human history. All things that are written are for our instruction, and we think that in endeavouring to understand certain portions of the last part of the Divine Revelation we are neither unduly speculative nor criminally curious, but are, in a most legitimate way, exercising our judgment and thought. But let us move along closely by the revealed text: otherwise we shall soon miss our path. May the Divine Spirit be our helper and guide, and so assist us in our perusals and enquiries that the employment may redound to the glory of the Redeemer, whose cause shall eventually triumph in the renovation of our fallen world, and in the salvation of all his chosen ones beyond the power of sin or decay!

And whatever we may see fit to advance, let us premise and forewarn that of nothing can we be absolutely *certain*. We cannot pretend to be. All we can lay down is that such and such events are *probable*, perhaps *very probable*, from the open signifying of the Scriptural passages. But beyond this we will assert nothing. We think it *likely*, from the tenor of the verses, that such and such will be prominent circumstances of history, and we produce our reasons. Here we rest. This is our undertaking; and this is all we attempt. Our readers can ponder for themselves.

We take the Revelation by St. John to be a prediction,



under the enigma of seals, etc., and of various other symbolical terms, of all the principal events which should happen upon the earth from the age in which St. John lived to the end of the world. And we think that throughout this metaphorical narrative, and amidst a bulky mass of what is dark and mysterious, we may find a succession of luminous points by which to trace the general road through time, and discover many objects of pre-eminent interest. Let us then, with reverence, proceed to consider the prophetic symbols of this book, and take a survey of those events of history which are their most probable counterpart.

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## PROSPECTIVE.

WE read in the Revelation which was given to St. John of a succession of occurrences, beginning with the days of the Apostle himself, and reaching down to the era immediately preceding the Millennium. We have, first, seven Epistles; then, seven Seals; after that, seven Trumpets; and last of all, seven Vials. The churches to whom the epistles were written flourished in the days of St. John; the vials will probably be poured out a short while before the commencement of the thousand years; and the whole of the intermediate time is occupied by the events connected with the seals and the trumpets.

The epistles, the seals, the trumpets, and the vials run into one another, and are intimately associated. After the epistles had all been written, the Apostle beheld a book, sealed with seven seals; and no one could loose the seals and open the book but the Lion of the Tribe of Judah. He prevailed; and as each successive seal was loosened, very remarkable events took place upon the earth. The

chief characteristic of the seventh seal is the providing of seven angels with seven trumpets. The seven trumpets belong to the seventh seal, and seem to be born of it, to have their origin in it, and are, in fact, the main event of the seal. The sounding of these seven trumpets is marked by many tremendous and awful circumstances. The last three trumpets, in particular, introduce a series of events most wonderful and mysterious. Between the sixth and seventh trumpets there is a considerable pause, there is much agitation upon the earth, and events rapidly progress. But the most portentous of all is the sounding of the seventh trumpet. With this trumpet all the remaining events of the world till the era of the Millennium appear to be connected. It includes the seven vials—seems to commence before them, and to last until they are all disposed of. Indeed, I am not sure that the Millennium itself, and the circumstances attending the Day of Judgment, are not all embraced in the sounding of the seventh trumpet. At any rate, the seven vials have their origin in the seventh trumpet, and are one of its most prominent features.

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## THE SEVEN SEALS.

IN the first seal we have a *White Horse*, and a great Conqueror sits upon it. This appears to be the Roman Emperor Trajan, who began to reign in the year 98. He conquered Armenia, Assyria, Mesopotamia, and other parts of Asia. Perhaps no Emperor ever lived who was so successful in conquest.

At the second seal there is a *Red Horse*. This colour seems to signify bloodshed. To him who sat on it was given a "great sword." During the reign of Vespasian

there was terrible war and bloodshed throughout the whole of the western world.

The third seal opens with a *Black Horse*. An emblem of mourning and distress. As the rider held a "pair of scales," the period was evidently one of great scarcity. Such a time of distress was experienced in the Roman Empire from the Emperor Severus to Philip the Arabian, A.D. 198 to A.D. 248—50 years.

When the fourth seal was opened there appeared a *Pale Horse*. It signifies famine, pestilence, and death. Death was the rider, closely followed by Hell, or, as the original is, *Hades*. (Those who have perused our Discourse on "Hades" will understand that it is the place where the souls of the departed remain from death to the resurrection). From Trajan downwards, it may well be said that a fourth part of mankind died by sword, famine, pestilence, and wild beasts. These scourges made especial havoc from the Emperor Decius to Diocletian—36 years.

The fifth seal opens with a view of the *Souls of the Martyrs*. Under the Roman Emperors there raged ten fierce persecutions against the Christians. The last of these was in the reign of Diocletian. This was the most savage and unrelenting persecution of all. It was the last grand effort of Paganism to exterminate Christianity. Multitudes, perhaps tens of thousands of Christians suffered death in all its horrid forms in those bitter days of Pagan cruelty, and the Apostle beheld the souls of the Martyrs before the Throne, and praying that their blood might be avenged.

At the sixth seal there is great *Consternation and Alarm*, followed by sweet *Tranquillity and Peace*. The Roman Emperor, Constantine the Great, abolished Paganism throughout his empire, and established the Christian



Religion. This is represented under the most striking and terrible imagery. Paganism trembled with the most utter dismay; and the consternation and alarm of Pagans at the overthrow of their religion, may represent the consternation and alarm which will prevail when the Lord comes to judgment. That the language at the end of chap. vi. refers to the last judgment there can be no doubt, whatever circumstance of human history it may, in the first place, indicate. Chap. vii. probably represents the happiness and tranquillity of the Church subsequently to the cessation of persecution, and the establishment of the Christian faith. It leads us on likewise to the blessedness of the redeemed in Heaven, when all the storms of earth are hushed, and they are placed for ever in the presence of God and the Lamb.

The *Seven Trumpets* have their origin in the seventh seal. The chief feature of this seal is the endowment of seven angels with the seven trumpets, and the sounding of them.

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## THE SEVEN TRUMPETS.

IN considering the seals we have brought our history down to the epoch of the great Roman Emperor Constantine, who flourished from A.D. 306 to 337.

### FIRST TRUMPET.

At the sounding of the first Trumpet there is an outpouring of *Hail and Fire*, mingled with blood. "Hail" is to be taken figuratively, as also "blood" for a vehement, sudden, powerful, hurtful invasion; and "fire" betokens the havoc of an enraged enemy. The symbol seems to refer to the invasion of the Roman Empire by barbarians. Alaric, at the head of the Gothic hordes,

overran a large portion of the Roman territories, everywhere causing great destruction and intense misery. They entered Italy, and besieged the city of Rome. So terrible was the distress that mothers devoured their own offspring, and soldiers ate their slaughtered comrades. The city fell, and was given up to pillage and infamy.

#### SECOND TRUMPET.

The second Trumpet is signalised by a great *Burning Mountain*. There appears to be here a continued reference to the repeated and dreadful irruptions of the barbarous nations. Attila, who commanded the invading Huns, called himself the "Scourge of God," and the "Terror of men." He spread great terror and desolation in Italy, and put the Emperors under tribute. A "mountain" probably signifies a great force and multitude of people. The "fire" is no doubt the fire of war. Very likely the "sea" denotes Western Europe; and at this period vast numbers of people in this part of the Continent were either slain, or died from want. A "ship" is often the emblem of a state or republic. And many states were destroyed by these inhuman conquerors. We have now come to about the year A.D. 453.

#### THIRD TRUMPET.

The third Trumpet sounds, and there appears a great *Burning Star*, called *Wormwood*. Wormwood, of course, is essential bitterness, and the imagery seems to pourtray strife, contention, war, persecution, and the most agonising distress. It is not improbable that Africa may be intended by the "rivers." Genseric was at this time king of the Vandals. These barbarian hosts invaded Italy, and captured Rome, about A.D. 460. Genseric abandoned

Rome to the licentiousness and brutality of his followers, and they there revelled in plunder and debauchery. Those were bitter days for Italy. But the excesses of Vandalism were also practised in Africa. The wife of the governor of Egypt was an Arian, and to defend himself against his superiors, who disapproved of her heresy, he invited Genseric to that continent. The Vandals came, and established a kingdom, which lasted till the year 533. Bitter trials fell to the Christians under these Vandal kings; and under Arianism and Vandalism, vast multitudes perished. The whole figure appears to represent a combination of heretical Arianism and savage Vandalism. Nothing was ever more cruel and unrelenting than Arianism—nothing more inconsiderate and merciless than the work of the Vandals.

#### FOURTH TRUMPET.

At the sounding of the Fourth Trumpet (Chap. viii. 12), the *Sun, Moon, and Stars, are smitten*. The irruptions of the barbarian hordes seem still to be the subject of our figure. "The sun, moon, and stars," probably represent the people who live under them. They are so overwhelmed with calamities that all the firmamental lights appear to have lost their brightness. The dark body of invasion, oppression, and desolation, have eclipsed the light of independence and freedom, and all the blessings of peace; the light by day has lost its lustre, and the silvery moonbeams their brilliancy. Odoacer, at the head of the Heruli, completed the destruction of the Roman Empire. He took the Emperor prisoner, overturned his government, and proclaimed himself "King of Italy." This was the end of the "Empire of the West," and out of it arose ten nations, as predicted by Daniel. (Chap. ii). A.D. 476.



## FIFTH TRUMPET.

At the sounding of the fifth angel (Chap. ix), there came forth upon the earth a great number of *Locusts*. They ascended from the bottomless pit, and the pit had been opened by a star, which fell from heaven. The "star" is certainly an angel; and as he "fell from heaven," he was no doubt a good angel. The "bottomless pit" is not the "lake of fire," but a figure. By the "locusts" it is probable we are to understand the *Persians*, the "pit" having been their habitation, and the locality from which they issued. The term "locusts" betokens a numerous and very hurtful people, such as the Persians then were. The people who mostly suffered from this hostile nation were the Jews. It is observable that the locusts were not permitted to kill the people, but only to torment them. This was just the kind of suffering the Jews endured from the Persians. Very few were killed, but they were otherwise most severely persecuted. Some were put to death; and all had to submit to the most galling indignities. We notice that only those were to be injured who had not the seal of God in their foreheads. These were the Jews who would not believe in the Messiah. The appearance of the locusts (verses 7-10) exactly suits the Persians. Their king was "Abaddon," or "Apollyon." This name signifies "destroyer," and is an apt designation of the Persian king. This Abaddon is different from the "dragon," or "Satan." The time of these locusts is said to be "five months." Five prophetic months are 75 common years. These 75 years probably ended either at the year 551, or about A.D. 589. The main storm abated by A.D. 551, but the persecution did not fully end till the year 589.

## SIXTH TRUMPET.

The sixth angel sounds, and we behold a vast multitude

of *Horsemen*. In the great river Euphrates, "four angels" are said to have been bound. And the command now went forth that they should be loosed. From their having been "bound," we infer that these were four evil angels. As the angels issued from the "Euphrates," we gather that the Horsemen would operate in the western region of Asia. The "Horsemen" appear to have been the impetuous *Saracens*, to whom the description fully applies. And the "four angels" would seem to impersonate four of the most eminent Saracen Caliphs—heads, kings, or leaders. The breastplates of the horsemen were red, yellow, and blue, or like fire, brimstone, and hyacinth. "Fire, smoke, and brimstone" came out of their mouth. They fought with terrific rage, fierceness, and force. The power of the horses was in the tail as well as the head;—the riders fought in retreating as well as in advancing. Perhaps the first angel was Mahomet, and the other three the caliphs who succeeded him. But as they all appear to have been terrible warriors, the "four angels" may be Ali, Abubeker, Omar, and Osman, who immediately succeeded Mahomet, and spread the Mahometan religion far and wide. The four angels were to endure for "an hour, a day, a month, and a year." This specification of time demands particular attention. The time here expressed is without doubt a prophetic period. Now prophetic numerals are to be multiplied 196 times. A prophetic day is 196 common days. Agreeably to this multiplication, the whole period of the Horsemen was about 211 years. If this 211 years commences at A.D. 551, it will terminate in A.D. 762. But if we date from the year 589, the epoch closes at A.D. 800, when Charlemagne (Charles the Great) was the ruler of Western Europe, and instituting a new line of Kings.

The army was stated to number "two hundred millions."



This may refer to the whole number engaged during the period, or it may denote an innumerable multitude. We may observe that the Saracens, under the four first Caliphs after Mahomet, conquered an immense territory. All Northern Africa, with Palestine, Syria, Persia, and other adjacent countries, fell into their hands. The number slain by these terrible horsemen can scarcely be computed.

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## THE FULFILMENT OF THE MYSTERY.

THE tenth chapter of the book of Revelation reveals an event which happens between the sounding of the sixth and seventh trumpets. The sixth angel having sounded, there is a pause before the appearance of the angel with the last trumpet, and a "mighty angel" now "comes down from heaven, clothed with a cloud: and a rainbow upon his head, and his face as the sun, and his feet as pillars of fire." He "set his right foot upon the sea," whence the first beast afterwards issued, "and his left upon the earth," from which the second beast came. His voice was as when "a lion roareth," and while he cried, seven thunders uttered their voices." The apostle was ordered to seal up the utterances of the seven thunders, and "write them not." The angel now "lifted up his right hand toward heaven, and swore by him that liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that there should be no more a time. But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants the prophets."\*

*In the days of the seventh angel, while he shall sound, the mystery of God is to be fulfilled. Now the seventh*

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\* Wesley's translation.



trumpet is very different to all that go before it. It lasts a great deal longer than all the seals and the six preceding trumpets together, and comprehends a very long series of the world's events. It commences in chap. xi., immediately after the pause which succeeds to the sixth trumpet, and appears to last till the close of the millennium.

The *mystery of God* appears to be unfolded from chap. xi. 13, and in the following chapters. What relates to the "beasts" appears to be connected with "the mystery of God." This mystery is to be *fulfilled*; but it will not be fulfilled whilst the "woe" remains upon the earth, to which we have especial reference in chap. xii. 12, and in the whole of the 13th chapter. But the mystery will be fulfilled "in the days of the seventh angel." It seems that the vials of chap. xvi. must first be poured out, and then comes the joyful fulfilling of the mystery of God—chapters xvii—xix.

There can be little doubt but that the "mystery of God" is that mystery which the Almighty suffers to hang upon the earth during the existence and operations of the Roman Catholic Church. And indeed, it seems one of the greatest mysteries how a body of men should be allowed to arrogate to themselves the name of "Church," "the only Church"—to persecute and slay the humble witnesses of Jesus—to destroy the Bible—to be the receptacle and embodiment of every kind of evil, to stamp out every other name which professed Christ, to take to itself the whole domain of Christendom, and proclaim itself the only successor and representative of the Saviour and his apostles, and reign as Christ's Church with the terror of sword and fire, and every diabolical torture,—it is indeed a *mystery*. But whilst the seventh angel sounds, this mystery shall be fulfilled.

Standing with one foot on the sea, and the other on the earth, the angel swore by him that liveth for ever and ever “that there should be time no longer,” or “that time shall be no more,” or, according to the rendering of Mr. Wesley, “that there shall be no more a time.”

THERE SHALL BE NO MORE A TIME — until when? Evidently the reference is to the next verse. “*But* in the days of the seventh angel, the mystery of God shall be fulfilled.” The meaning appears to be: Until the mystery of God is fulfilled, during the days of the sounding of the seventh angel, *there shall be no more a time*. A “time” will not elapse till the event happens.

We learn that a *time*, or *chronos*, is 1111 years. This number of years will not pass until the fulfilment of the mystery of God. What date must we now take as the commencement of this era? We must bear in mind that the declaration is made immediately after the sounding of the sixth angel. And the epoch of the Saracens was about 211 years—terminating about A.D. 762, or A.D. 800. Mr. Wesley, however, thinks the sixth trumpet did not end until the year 847. Now as the angel of the tenth chapter makes this solemn oath and declaration in the pause which intervenes between the sounding of the sixth and seventh angels, it is evident that we must take the date of the ending of the sixth trumpet as the commencement of the “Time,” which, before its termination, will witness the fulfilment of the mystery of God.

*There shall be no more a time.*—It shall not be a whole time—not quite 1111 years. Before the expiration of this period, the mystery of God shall be fulfilled. Now if we consider the subsidence of the sixth trumpet and the appearance of the “mighty angel” as taking place about A.D. 762, the prophetic period, “a

time," would expire about the year 1873. If we take the year 800, it closes about the year A.D. 1911. And if Mr. Wesley's date of A.D. 847, one thousand one hundred and eleven years will reach to the year 1958. If "a time," or "chronos," be really 1111 years, we have no reason to doubt that the event referred to in the 7th verse will be accomplished before one of these dates is attained. Our own opinion inclines to the date 1911. But be that as it may, it is evident that "there shall be no more a time" until the mystery of God is fulfilled. The world is clearly on the eve of tremendous events. Before one of the dates specified is reached, that "mystery" may be no more. But God will work in his own time, and in His own way. To Him be all glory for ever !\*

#### SEVENTH TRUMPET.

The seventh and last angel sounds, and there is a concatenation of events which last till the consummation of all things. We will only notice here that all the events which are described in the remaining part of the book of Revelation are comprehended under the sounding of this angel. As soon as the angel sounded, therefore, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God and his Christ; and He shall reign for ever and ever." This could not be said under the sounding of any preceding angel; but during the time of the seventh trumpet the glorious period will arrive when the whole world shall bow to Christ; and then He shall reign "for ever and ever." The four and twenty elders also "fell on their faces and worshipped God," and in praise said, "Thy wrath is come, and the time of the dead, that they be

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\* The above section was written in March, 1868.



judged, and to give a reward to thy servants the prophets and to them that fear thy name, small and great; and to destroy them that destroyed the earth." We are not to suppose that this would take place as soon as the angel had sounded, but that it would happen during the time of his sounding. After a long series of events, running through many hundreds of years, and which are depicted in several succeeding chapters, these great circumstances would be witnessed—the day of wrath will come, the day of judgment; there will be a resurrection of the dead, and all shall stand at the bar of God. Then the prophets, and all who feared the name of God, with filial fear, shall be rewarded with eternal life; and all, who, by their wicked conduct, were the means of destroying good upon the earth, and ultimately, and as a result of their ungodliness, "the earth" itself, themselves shall now be "destroyed," with an overwhelming and everlasting destruction, "from the presence of the Lord, and from the glory of His power."

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## THE WOMAN AND THE DRAGON.

OF the whole of the book of Revelation, no chapter is more mysterious than the twelfth; and although we may offer a few conjectures, the vision must still be considered as very much an enigma, and unravellable.

The chief points of attention are—*The woman, and her bringing forth a male child—the dragon—war in heaven—persecution of the woman by the dragon—and the woman's safety and deliverance.* The account of the woman is, of course, figurative, but we believe it is not proper to seek to expound every circumstance, or incident, of a figure; it is sufficient to show the general drift of the metaphor, to denote the leading facts or principles which it illustrates, and draw a general conclusion.

By "the woman" we are to understand, no doubt, the Church of Christ; but we are at a loss for an historical circumstance by which to describe the birth of a "male child," and equally lost in attempting to explain the "child" and his "rule" by any lofty peak of circumstances or chain of commanding events. The only surmise which we shall volunteer is, whether the "male child" might not be brought forward during the pains and struggles of the Reformation from Popery, from the time of Huss and others in Germany, and Wycliffe and the Lollards in England, to the Establishment of Reformation principles during the reign of King Edward the Sixth. Then we shall take the "male child" itself as denoting *Protestant Freedom*, which was born of the Christian Church during the pangs and troubles of the Reformation, and ever since has been imperiously ruling our own, as well as several other "nations."

The "dragon" is declared in the ninth verse of the chapter to be "the devil," or "Satan." The former term is of Greek derivation—the latter of Hebrew; and both words signify "adversary," shewing that the devil, or Satan, who is the "dragon," is the great adversary, or foe, of the Christian Church, and of all its individual members.

How (verses 7—12) the dragon had, previously to this time, been "in heaven," having "a place" there; how, at this juncture of the Church's history, there could happen a "war in heaven," between the archangel Michael and the dragon; and how the dragon was "cast out" of heaven, having no more any place there, and was thrown more emphatically upon "the earth," even more wrathful than ever before, is an impenetrable mystery—an occurrence of the invisible world and a conflict of spiritual



powers which we cannot pretend to understand. Suffice it to know that there has been such a supernatural revolution, such a hard-fought battle between angelic beings, and such a disastrous and irrecoverable defeat to the rebel chieftain.

It is said that the dragon "persecuted" the woman, and sought to "devour" her child. But the woman "fled into the wilderness, where she hath a place prepared by God;" and the child "was caught up to God, and to his throne." The Christian Church, during the palmy days of Papal Rome, existed indeed in a "wilderness." Christians, during the whole of this period, were hunted down like beasts of the field, were banished from the rest of society, and had to live by themselves in secluded situations. Some found refuge in the valleys of the Alpine mountains and the fastnesses of Piedmont, and others in similar situations in various parts of Europe. But *Bohemia* was more especially the resting-place of God's people, and they were preserved there, until the Reformation unlocked the door of their prison-house, and brought them forth to freedom and plenty. The "child" was laid hold of by the hand which rests upon the eternal throne, and was "caught up," being so upheld and upraised by the Divine arm that the strength and subtlety of Satan could inflict upon it no injury.

The period of the stay of the woman in the wilderness is stated at "twelve hundred and sixty days," and in the 14th verse it is said to be "for a time, and times, and half a time." Some prophetic students regard the period denominated by these two expressions as the same, namely, about 777 common years. Then the question arises, When does the period begin? Probably it would be about the time of the sounding of the trumpet of the seventh angel. In a former section we have given three dates from which



the sounding of the seventh trumpet might probably take rise, A.D. 762, A.D. 800, and A.D. 847. We considered about A.D. 800 as the most probable date. Now 777 years from the year 800 will conduct us to the middle of the reign of Queen Elizabeth, and the same number of years from the date 847 will bring us to the reign of King James the First.

Now this was a period of unrelenting persecution. The unoffending Waldenses and Albigenses were mercilessly and barbarously slaughtered. Numbers of others were martyred in various parts of Europe. In England, in the time of the Lollards, under Henry the Eighth, and under Queen Mary (who was privileged to sacrifice her holocausts of victims) multitudes were burned alive for their religion. In the year 1572, what is known as St. Bartholomew's massacre happened in France. In one night, 60,000 innocent and helpless Protestants were surprised in their homes and on their beds, and cruelly murdered. In the year 1588, the Invincible Armada was fitted out from Spain, with all necessary instruments of torture to conquer England and exterminate Protestantism, but God interposed, the enemy was scattered, and British Christianity was saved. And our readers are familiar with the story of the Gunpowder Plot, and the marvellous deliverance which was then wrought out by Providence for our Reformed Faith and its devoted promoters.

The Church of Christ has truly, during this dark and ironed era, both in England and on the Continent of Europe, been in an unfruitful and toilsome "wilderness," and fiercely persecuted by her foes. But the woman has been "helped," and God has preserved and delivered his Church.

Seeing all his efforts to destroy the woman fruitless, the

devil "was wroth, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus." He determined to assault the true Christians wherever he found them, whether singly, or in societies, or as peoples. He would seek to injure them temporally, to overwhelm them with worldly trial, divest them, if he could, of civil privileges, kill them if he could, and, at any rate, try to shipwreck their souls. From the period we have named to the present time he has been incessant in these endeavours. He has often inflicted temporary mischief, but his action has always been overruled for ultimate blessing. Seeing his former plan of attacking with ponderous masses unavailing, he has had recourse to a guerilla warfare; and he attacks and harasses Christians under all governors, Christian, Mahometan, and Pagan. The seed of the woman has been persecuted in heathen countries, in Mahometan countries, in Popish countries, and in so-called Protestant countries. The oppressive enactments against the Puritans under the Stuart Kings may be instanced as a sample of the persecution caused by Satan against the people of God in civilized countries, and in more modern times; and in Madagascar, only a few years ago, he saw fit to repeat the horrible deeds of an inhuman age. But, through unceasing, deadly, and ever-varying battle, there is an increase to the number of those "who keep the commandments of God, and retain the testimony of Jesus," and so it shall go on till the devil is chained, and evil is dissipated, and the earth is cleansed, and the world is filled with light and love.

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## THE TWO BEASTS.

THE two beasts form the subject of the 13th chapter of Revelation. The first beast is described, verses 1-10, and the second beast from verse 11 to end of chapter. We take them in order.

*First Beast.*—St. John says that he “stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns,” &c. The beast under contemplation would appear to be the Latin Empire, which supported the Roman, or Latin Church, down to the tenth century. The ten horns will then be the ten kingdoms which, as the old Roman Empire crumbled and fell, emerged from the dissolution, and established themselves in various parts of the ancient territories. These kingdoms gave their powerful support to the Roman Church. It is said that the beast (with the horns) continued “forty and two months.” And this duration, according to the prophetic method of reckoning, would be 1260 years.

It was given to the beast “to make war with the saints, and overcome them; and power was given him over all kindreds, and tongues, and nations.” The Roman was the dominant empire among the nations—the world was under its heel. And the Roman Emperors, as well as the various kings who succeeded them, raised many and very violent persecutions against the followers of Jesus. Heathen Emperors sought to exterminate the Christians; and when Romanism took the place of Paganism, the kings who had become its professors and champions practised upon Protestants the same enormities which had befallen the Christians of an earlier age. Among those who protested against the errors of Popery, were the Albigenses in France, and the Waldenses in Piedmont; and in these



communities alone it is calculated that no less than 1,000,000 persons have been put to death by Romish monarchs and at the instigation of the Roman Church. From the time of the first institution of the Jesuits to the year 1580—a space of 30 years—900,000 Protestants fell by the hands of the common executioner. And during a period of 30 years, the Inquisition destroyed 150,000 persons who preferred the Bible to the Pope.

*Second Beast.*—"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon," &c. (verse 11). Dr. Clarke is of opinion that this was another Latin Empire which was developed from the first empire. The former empire was *temporal*; but this second one was *spiritual*, and consisted in the dominion of the Romish priesthood. The power of the hierarchy ascended above that of Emperors, and led into captivity the Kings of the whole Latin world. The Church became at length entirely exempted from the civil power, and constituted *another beast*, entirely independent of the secular Latin Empire.

This beast had "two horns." These are two distinct spiritual powers. There are two grand independent branches of the Romish hierarchy. They are, first, the *Monastic Orders*, and secondly, the *Parochial Clergy*. By way of distinction, they are termed the REGULAR and the SECULAR clergy. The monks were at first subject to the ordinary authorities of the church, but in process of time they became a spiritual power, entirely independent of the secular clergy, and exempt from episcopal jurisdiction.

The beast had two horns "like a lamb." He came in the name of the lowly Jesus, professing to teach the religion of the New Testament. And he "caused the earth to worship the first beast." He caused the Latin

world to bow to the authority of the Latin Empire, with the revived Western Empire at its head. The former beast has been worshipped in the great power of the House of Bourbon, in Germany, France, and Spain. The "image" of the beast, spoken of in verse 15, appears to be the Head of the Church, the Pope. He has been the beast's image in temporal sovereignty, and the exercise of civil and political authority in all the nations of the Catholic world.

The history of all the tortures, imprisonments, burnings, and massacres, which have been enacted upon the Protestants of the past by the Roman Catholic Church is a full comment upon the 15th, 16th, and 17th verses.—This 13th chapter seems to be a corollary to chap. 12. The dragon persecuted the woman, and the beast was the *instrument* by which he destroyed the saints.

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## THE EVERLASTING GOSPEL.

After the description and the number of the second beast, there appear with the Lamb an "hundred and forty and four thousand" which have been redeemed from the earth, and which sing a new song before the throne. Then there flies in the midst of heaven an angel, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Closely following this angel is another, announcing the fall of Babylon. And again there follows another angel, declaring the terrible punishment of all those who should do homage to the beast and his image. The deliverances of these three angels denote the most prominent circumstances of the great Protestant interval.\* They

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\* What we denominate the *Protestant interval* is the period from the Reformation to the eve of the Millennium.

certainly will be the general dissemination of the Gospel, the overthrow of superstition, and the destruction of the upholders of falsehood. The Gospel had been preached to almost all, and perhaps all, the nations of the world by the apostles and their immediate successors. But the grandeur of the apostolic age had been eclipsed; the original life of the truth had been stifled by the mummeries of Rome, and the professors of the Gospel had been heartlessly and savagely destroyed. The world had become wrapped in error and blood. But at the Reformation the old light shone out again, the old truth revived, and its professors shook off their manacles and walked forth to freedom, freely distributing to all around that precious, priceless Gospel which in their own hearts lay treasured. The everlasting Gospel obtained at the Reformation, through an undaunted living ministry and the auspicious printing-press, a wide proclamation, and many lands sat down with thankfulness in the enjoyment of its blessings. But there was again a waning of the day—the light again grew dim, and it seemed as if the shade of night would again devour the sunbeams. Then Wesley and Whitfield arose, and re-suscitated the “everlasting Gospel.” And from the day they first opened their lips for God and truth there is nothing to report but the continued spread and triumph of the words of the Book of God—the unceasing flow of the river, yea, the ever onward sweep of the torrent, of the water of life. Close upon Wesley sprung up *Missionary Institutions*, and they were the quick and necessary result of Wesley’s evangelism. These Missionary Institutions must have a special symbol in the flying angel. They are the glory of our time. They carry the everlasting Gospel “to every nation, and kindred, and tongue, and people.” They are everywhere at war with error and sin, and are



the precursors of the fall of iniquity. The Gospel is going on, and winning its way. And through the agency of Bible Societies, Tract Societies, and a living ministry, the angel will still speed on in his glorious flight till truth has won the universal victory, and the MILLENNIAL DAY has come.

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## THE SEVEN VIALS

Are poured out under the seventh trumpet. (Chap. xvi). They belong to the great interval now under contemplation, and probably last from about the time of the re-publication of the Gospel to the overthrow of Babylon and the ushering in of the Millennium. They are successive downpours of the crushing strength of Deity, which takes off by degrees the pride and power of Rome, and renders her more and more inert, until at last she reels and dies.

### FIRST VIAL.

The first vial fell upon the earth; and there came upon the men which had the mark of the beast, and upon them which worshipped his image, a noisome and grievous sore. Mr. Fleming, who flourished 200 years ago, and wrote respecting the Rise and Fall of the Papacy, is of opinion that this denotes the judgments of God upon the foundations of the Papal power. The "earth" being that on which we build, and from which we are maintained, it is taken to represent the dominions and revenues which form the support of the Roman Catholic Church. And by the pouring of the vial upon the earth we may understand the loss of the dominions and revenues of that church. It began at the Reformation, and continued until the Reformation had been embraced by several countries of Europe. Mr. Fleming remarks that "we may easily con-

ceive what a mortification this was to that party, when the pretended sanctity of their priests, monks, and nuns, was found to be mere cheat, and their miracles nothing else but lies or legerdemain ; and when their tales of purgatory were exposed to public contempt, and their pardons and indulgences would sell no longer ; and consequently, when the Pope and his red-hatted and mitred officers saw themselves driven out of so great a part of their dominions—their seminaries for breeding their motley soldiers, of all denominations and orders, pulled down—and so much of their yearly revenues lost. Whence they are said to fall under a noisome and grievous *ulcer*, or sore ; being this way pained and vexed inwardly, and rendered contemptible to the whole world, that looked upon them as no better than vermin, and the plagues of mankind.” This vial may be said to have commenced with Zwingle and Luther, and continued to the year 1566, when the various Reformed Churches were settled.

#### SECOND VIAL.

The second vial was poured out upon the sea. At this time the Spaniards, who were the most violent and bigoted adherents of the Papacy, ruled the seas. But from about the year 1566 a desperate warfare ensued between Catholic Spain and the Protestant English and Dutch, and mainly on the ocean. In 1588 the Spanish lost their vast Armada, and never recovered their prestige again. The Reformed interest was everywhere successful, and no Papal Power has ever since been mistress of the seas. The vial probably terminated about the year 1617, and lasted fifty years.

#### THIRD VIAL.

The third vial fell upon the “rivers and fountains of

waters." The Church of Rome now found it difficult to retain its ground even in the inland country of Europe. Under the Emperor of Germany, indeed, she for awhile rose into ascendancy, and Protestantism was threatened with extinction. But in 1630 the Swedish Gustavus Adolphus entered Germany, and conquered wherever he appeared. Two years afterwards he was killed, but his army continued victorious. Peace was made at Munster in 1648; and as the Swedish arms had prevailed against the Emperor, the Protestant cause was in all these parts triumphant, and the Church had rest and prosperity. The persecutors were vanquished, and the angel of the waters gives thanks to God for the righteous retribution which gave them blood to drink.

#### FOURTH VIAL.

The fourth angel poured his vial upon the sun, and power was given unto him to scorch men with fire—(Rev. xvi. 8 9.) Mr. Fleming is of opinion that the outpouring of this vial commences soon after the peace of Munster, and gives dates to show the probability that its duration would be about 146 years, or until the year 1794. According to this calculation, Mr. Fleming himself, who wrote about A.D. 1700, would be living at the period of this vial. He considers the *sun* to betoken the French monarchy, France being then, as it has been since, the sun of the Papal world; and the kings of France adopted the sun as their emblem—the symbol of French greatness and supremacy. The Papacy at this time also derived immense strength from the adhesion of the House of Austria, one branch of which was established on the throne of Spain. And Spain was at this time a mighty nation, holding, as a distant province, the Netherlands, to the north-east of France.



These nations, taken together, were the glory of Roman Catholicism.

The history of France during the period assigned by Mr. Fleming seems well to maintain the elucidation he has given; and taking his conjectures together, and the date which he gave for the termination of the vial, the events which succeeded his death are even more startling than those which had happened in his lifetime. France, in the splendour of its Court, the brilliancy of its military organization, and its tremendous influence upon surrounding nations, did indeed at this time resemble the shining of the firmament's greatest glory. The history of France is as the blaze of the mid-day sun. But it is said that "power was given unto him to scorch men with fire," and that "men were scorched with a great heat." God made use of the French monarchy to scorch surrounding nations. Especially was France an instrument of torture to Spain—and to Austria, through Spain. She also brought suffering on Germany and Holland, and even England felt the force of her mighty power. But the French monarchy, in scorching others, consumed itself.

Rightly to understand this matter it may be useful to compare historical notes. The reigns which make up the period are those of Louis XIV., Louis XV., and Louis XVI. The predecessor of Louis XIV. was Louis XIII., who died in 1643, five years before the peace of Munster. He was an inefficient prince, but had the advantage of the assistance of Cardinal Richelieu, one of the most clever and powerful statesmen that ever conducted the affairs of France. His lively and skilful administration paved the way for the great splendour of the succeeding reign.

Louis XIV was in his fifth year when he ascended the French throne. The Regent, Anne of Austria (queen-

mother) appointed as her Minister Cardinal Mazarin, an Italian. Mazarin was odious to the French people, especially to the people of Paris. The oppressions produced a civil war, known as that of the *Fronde*. And a writer states that "the women, who have always their part in the disturbances of France, had a conspicuous share in those of the *Fronde*." Mazarin was ultimately obliged to retire from the country.

The King attained his majority in 1652, and Mazarin was recalled. A war soon ensued with Spain, which ended in 1659, by the peace of the Pyrenees. It was stipulated that Louis XIV. should marry the infanta, daughter of Philip IV., of Spain.

In 1661, Mazarin died, and the sun of France began to shine in meridian splendour. And now began its scorching influence upon the surrounding peoples. Louis XIV was able and energetic, and under him France was proud, aggressive, and victorious. On the death of Philip of Spain, Louis pretended that Spain had neglected to pay the dowry of his queen, and made war on that country. He invaded the Netherlands, (at that time held by Spain) and took the greatest part of the province. England, Holland, and Sweden formed an alliance against him; and in 1668 was signed the peace of Aix-la-Chapelle. Louis retained Flanders, which he had wrested from Spain.

It was not long till Louis invaded Holland, and he would probably have conquered had not the inhabitants, by letting in the sea, inundated the country, and forced the French to retreat.

Several powers were now jealous of the growing influence of France. The Prince of Orange succeeded in forming an alliance between Austria, England, Spain, and Holland, in opposition to France; but the arms of France



continued to prevail, and by a new treaty the greatest part of the Netherlands was ceded to the French King. But, immediately after the peace, Louis attacked Germany, seized *Strasburg*, and made a conquest of Alsace and Lorraine.\* He aided the Turks and Hungarians against Germany, so that, had it not been for the succour of the King of Poland, Vienna must have been captured by the Turks.

The frown of Louis now rested upon the distressed Protestants of France. By the edict of Nantes, King Henri IV. had given full toleration to those who dissented from the Church of Rome, and for about 80 years they enjoyed security and quietness. But A.D. 1685, Louis XIV revoked that edict. Protestant worship was from that time suppressed, the Protestant churches were demolished, and all Protestant Ministers were banished. By this act France lost above 500,000 of her most industrious citizens; and the name of Louis came to be held in abhorrence over a great part of Europe.

In 1686, through the instrumentality of William, Prince Orange, (called to the throne of England in 1688), a war was commenced against France by the combined forces of Germany, England, Holland, and Spain. But France triumphed in every direction. In the Netherlands, in Germany, and in Spain, her armies were successful, and many of the most important towns on the Rhine were taken. Louis had now attained the summit of his glory.

But a change came. The great King had inflicted disaster upon ("tormented") other countries, but the infliction of this disaster had caused such a drain on his

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\* This has ever since remained a part of France, but every one knows the Germans are now wanting it back. (Jan. 1871.)



resources as impaired the stability of his own political fabric, and from that time it began to fail. His military expeditions had been attended with enormous expense, and the finances fell into disorder. And now began to droop the brilliancy of France. In 1697, Louis restored to Spain all the conquests of two wars, and several towns to the Emperor of Germany.

Mr. Fleming wrote in 1700, and so far as his actual information could extend, there must end his apocalyptical thoughts. But he still ventured to "conjecture" or "guess" respecting the future; and, as we have explained, he considered the vial then in progress would not end till about the year 1794, and that France would experience reverses and calamities of a serious nature.

Peace with France was of very short duration; and the embattled hosts were soon again upon the field. Mr. Fleming, alarmed at the rapid spread of French influence, her persecuting spirit, and overweening assumptions, advised that England, securing as many allies as possible, should enter vigorously into a war with that great Catholic nation. He thought the vial would soon be at its height, and that something special should be done to check the career of the French monarch, and bring defeat to his armies.

It was done. By the decease of Charles II. of Spain, without issue, the Crown devolved on the grandson of the king of France, and thus a close alliance between France and Spain was established. But a great confederacy was formed against these nations by other parts of Europe. England, Holland, and Germany, assisted also by Savoy and Portugal, declared war against France and Spain. And the succeeding wars gave Great Britain an opportunity of achieving some of the most signal successes of her

military history. In 1704 was fought the great battle of Blenheim by the Duke of Marlborough, in conjunction with the forces of Germany, and the French were totally defeated. Shortly afterwards occurred the terrible conflict of Ramilies, between the English, under Marlborough, and the French, under Villeroy; and the English were again victorious. In this war, Gibraltar was taken from Spain, and has ever since remained in the possession of England.

France was now clearly beaten, and in 1713 was concluded the treaty of Utrecht. By this treaty the Dutch obtained an extension of frontier; to the Emperor of Germany was ceded a great part of Spanish Flanders; and England gained from Spain, Gibraltar and Minorca, and from France, Acadia, Newfoundland, and Hudson's Bay. Louis XIV died in 1715, in the 78th year of his age.

His grandson, six years of age, succeeded him as Louis XV. This poor child was trained by his uncle in vice, and his reign was most wretched and unfortunate. By a war with England, beginning about A.D. 1750, France lost all her possessions in North America, and in India also she was vanquished. But it was at home that France fared the worst. Her king was indolent and profligate, and the history of France under Louis XV. is one unbroken scene of oppression and licentiousness.

The king allowed himself to be completely in the hands of women of bad morals, and they accommodated him with ruling his kingdom. Some were more clever than others, and these swayed the sceptre. Foremost was Madame de Pompadour. She governed France. She nominated bishops, judges, and other chief officers, and managed all the affairs of State. What wonder that France withered! And after her, a woman still more worthless, Madame du Barri, directed the destinies of the French people.



It seems as if the infatuated court of France had set itself purposely to the task of compassing its own destruction. A surer method of upsetting the throne and desolating the kingdom could not have been adopted. Tyranny, wantonness, and unbelief must of necessity bring empires to wreck. And under Louis XV. this was the tricolour of France.

“The people were oppressed and miserable; but no one thought of them except to try and drain money from them, either in the form of taxes to keep up the frivolities of the Court, or of rents to support the courtiers in their pleasures.” \* And as if to make the work of destruction doubly sure, countenance was given by the French Court and nobility to a set of infidel philosophers, whose business it was to sap the foundations of all religion, and thus unjoint the whole framework of human society.

The French Court and aristocracy rolled in luxury. They set the people against them by a course of iron oppression; and they petted the apostles of infidelity who taught the people that religion was a myth, that all were equal, and every man his own master. And these principles spread with amazing swiftness among the Parisians. Paris was made thoroughly profligate and unbelieving. She is so still. The frivolities of the eighteenth century have been hugged to the heart of Paris, and she will not renounce them.

At the same time, the Roman Church abated nothing of her arrogant pretensions and her intolerant spirit. And her superstitions rather increased than otherwise.

Debt, neglect, and misery everywhere—levity and wantonness supreme in the capital—unbelief seething among

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\* Tytler's History.



the masses—Popery and Infidelity dividing France between them—a REVOLUTION was inevitable! The Revolution came, like the bursting of a volcano, the roll of the earthquake, and France, unchanged, unrepenting, has been agonized and convulsed to this very day.

Louis XV. died in 1774, and his grandson, as Louis XVI., then twenty years of age, took possession of the kingdom. He was an amiable and judicious Prince, and earnestly set himself to rectify the affairs of state. But all was confusion. An evil had been done which could not be undone. On every hand was wretchedness and discontent. He tried to save the country, but passions had been excited which could not be allayed; and he failed. The armies of France were unsuccessful abroad, and this added to the irritation at home. The nobility and clergy had been exempt from taxation; and when it was proposed to lay on them their share of the public burdens, they, as if demented, rose in indignation. Many wealthy Frenchmen went to America and fought in behalf of the rebellious States, returning home thorough-going Republicans. The Jacobin\* clubs were more and more active and threatening. France was drifting down the stream, and nearing the fatal cataract.

The Revolution came in horror. The excellent King and his innocent Queen were guillotined, and their unoffending son perished amid the squalor and filth of a revolutionary dungeon. And the nobility of France sunk in a chasm of anarchy and blood.

Thus we have in the career of the French monarchy the noon of glory, the gradual decline of day, and the dreadful sunset. France sowed the sure seeds of the harvest which she reaped. Multitudes of her very best

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\* The Jacobins were the most inflammatory section of Republicans.

citizens were massacred and banished. Her church provoked a contempt for all religion through the monstrosity of her assumptions. Her nobility revelled in luxury, and ground their inferiors to the dust for the support of their extravagance. Voltaire and his brethren, upheld by the French Court, taught the populace there was no God or hereafter. They believed it, and acted upon it. And the cities of France, being steeped in debauchery, there could be no limit assigned to crime and sin. And as the result of these causes we find at the era of the Revolution royalty and nobility swept away—Church and State alike demolished—the goddess of Reason worshipped in Paris—society in chaos—Butchery and Anarchy the sovereign lords of France!

It is sad that men “blasphemed the name of God and repented not to give him glory.” How true of France! And far too true of Germany and England and other nations. Irreligion, profaneness, scepticism, formality, and a persecuting spirit were lamentably prevalent during this age in Protestant, as well as Catholic nations.

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## FIFTH VIAL.

The fifth vial came upon the “seat of the beast; and his kingdom was full of darkness.” Taking the beast as denoting the Romish Church, his “seat” is evidently where his throne is situated—where is the centre of his power and authority. That can be no other than the country of Italy, and, specially, the city of Rome. Accordingly, we must look for a scourge upon the city and territory of the Roman Catholic Church, and probably for trial and suffering to the Ruler of that Church. This produces great dismay in the domain of Catholicism, yea, deep anguish, for,

as the figure expresses it, they “gnawed their tongues for pain.” Nothing could be more distressing to the Roman Catholic Church, and especially to the priesthoed of that Church, and all who were connected with it by the *ties of office*, than calamities upon the seat of her government, and to her Sovereign Head. Yet it is said they “blasphemed God because of their pains.” They censured the Almighty for permitting so aggravated an evil. And “repented not of their deeds.” The terrible chastisement produced no amendment. They did not repent; and they did not reform either their manners or their doctrines. On the contrary, they perhaps grew more audacious in their iniquity, and fell to enacting dogmas even more fool-hardy and reckless than ever went before.\*

Mr. Fleming, in 1700, thought the fourth vial would end about A.D. 1794, and that the fifth vial, commencing about the time of the cessation of the fourth, would last until the year 1848. These prognostications are remarkable. Of course all futurity lay to Mr. Fleming in the dark unknown, but with the assistance of the key of revelation he was enabled to unlock this sealed apartment of the world's history, and to show to the generation then living the periods of two of the greatest revolutions it should fall to the lot of Europe to experience.

The Revolution of 1789 inaugurated a new era in the history of France—an era of combined democracy and despotism. There was then contracted a matrimonial alliance between the sword and freedom; and France has ever since been the scene of agitation, tumult, and war. The kingdom was overturned by a party of moderate Republicans; these in turn had to succumb to men more im-

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\* Witness the lately enacted tenets of the Immaculate Conception, and of Papal Infallibility.



moderate ; and these again to men who exceeded them in a frenzied zeal for liberty and equality. Then came a reaction. From excessive velocity to an extreme came a rebound. Men grew tired of red Republicanism, with its wholesale pillage and hands dyed in blood. And then a more moderate section dispossessed the foulest and most inhuman tyrants that ever cursed this earth. And every party, as on the fitful, eddying stream of Parisian fervour it rose to power, proscribed and executed the party it displaced, so that the glorious *guillotine* was always at work, and Paris did nothing but bubble in commotion, and welter in its own blood. And throughout France reigned confusion, sequestration, and death.\*

They suppressed religious worship, abolished the Sabbath, and blotted out God from the universe. Every tenth day was to be a day of rest, and the goddess of reason was exalted in the Cathedral of Notre Dame† as the only object of adoration. Victor Hugo lately said that Paris was the centre of humanity, and his predecessors of '89 made reason the Redeemer of Paris. It was the one God and the only Saviour. And thus elevating, ennobling, and blessed was the teaching of Voltaire ! And now see what Reason and Fancy, the one the parent of superstition,‡ and the other of infidelity,||

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\* Take as an example the victims of Carrier at Nantes. He destroyed 32,000 persons, of whom were—children shot, 500 ; children drowned, 1500 ; women shot, 264 ; women drowned, 500 ; priests shot, 300 ; priests drowned, 460 ; nobles drowned, 1400 ; artisans drowned, 5300 : died in prison by disease, 8000. The favourite plan of execution was to employ boats, choke them full of people, and sink them in the River Loire. Throughout France there perished by the Revolution no less than 1,027,000 persons.

† Our Lady. (In honour of the Virgin). The erection of this Cathedral was commenced in the reign of Philippe Auguste (1180), and was not completed for 200 years.

‡ For are not the mummeries of Rome the mere result of fancy ?

|| For are not the phantasms of scepticism the mere result of *arguing as you like*, without regard to any other rule or law ?

and both the mightiest potentates of the realm, have done for France ! Sad was the day when France exiled its God and the Bible. Sad was the day when *Faith* expired.

After Danton, Robespierre, Marat, and their infamous companions had fallen into the pit which they had made, a *Directory* of five was appointed to conduct public affairs. As their new-fledged Republicanism was productive of such deplorable miseries at home, it was resolved to construct a safety-valve, and turn off the superfluous steam of discontent. The steam of turbulence was to fly off in war, and the safety-valve of the nation should be—foreign conquest. Military expeditions would bring a relief from internecine strife. So the French Republic resolved on war, war with neighbouring nations,—it did not much matter whom—any one might be selected first,—what they wanted was war and victory.

The plan was a success. The Republic fought, fought heroically, and won. It turned its arms against Germany, and against Italy, and prevailed. But its wars, although they brought a charm for France, signed its own death-warrant. Paris was weary of its champions of liberty and monsters of cruelty, and ready at any moment to take refuge in the sword. Just one thing was now wanted to make all France contented and gay—the *éclat* of conquest. But with feuds among their leaders at home, and bungling among their commanders abroad, this felicity could never be attained. *One man* was needed to still the tempest, and bring out the gladdening sun. That man was forthcoming. War brought him to the surface. War developed his powers. War made him a leader, a conqueror. That was just the man for France. The glory of conquest should be the panacea of all French disorders. The war



produced the warrior. France would sit at his feet, and place his yoke upon its neck. Its *throne* was open to the man who could hush its tumults, lead them out to battle, and fill their air with shouts of victory. And so it came to pass that Napoleon Buonaparte became the Emperor of the French, and the Arbiter of Europe.

Partly through the revolutionary spirit which broke out in France, and partly through her aggressive warfare, every kingdom of Europe was now seized with turmoil and panic. Thrones were riven to their centre, and many tottered to their fall. The dynasties of Spain, Holland, Naples, and other States were overthrown; first a show of republicanism was made, and then the relatives and nominees of Napoleon were seated in the vacant palaces. The kingdoms of Austria and Prussia were put under servitude, and Germany obeyed France. Far off Russia felt the force of impetuous France; and England for nearly twenty years bore the brunt of mortal combat—spent hundreds of millions of money, and incessantly, by sea and land, sought to check the career of the unscrupulous hero of France. The effervescence of extreme sentiment, and the domination of the levelling and ambitious Frenchman created a general topsy-turvy of European kingdoms. And the fruit of the period remains. Nothing could then be done without doing it to excess; but the French Revolution and its consequences have taught lessons in government of which the present generation is taking advantage. Constitutional rule and moderate principles have been learned by Europe.

There appears an intimate association between the fortunes of France and the Papacy. Renown or disaster for the one is renown or disaster to the other. A vial was brought upon France, and then France was a vial to the



Papacy. France was convulsed, and was then used as an instrument to afflict Rome and the Roman Church. And yet in the period of her greatness she has elevated that Church to all her former grandeur, and re-installed its Head in the full pomp and splendour he claimed. France wounded the beast and healed it. France trembled, and the Pope fell. France regained her firmness, and the Pope re-assumed his immortal sceptre.

Napoleon commenced active life as a corporal in the army of the Republic. His eagle eye, iron nerve, and electric quickness soon brought him the most distinguished preferment. He was a grand military genius—the man at this juncture for France; and his talents quickly raised him to the uppermost. His acuteness in strategy, sagacity and fervour on the field of battle, dexterity in the execution of all manœuvres, and, what is of immense consequence, ability of commanding the entire respect and devotion of every soldier he led, have, we believe, never been equalled. He was very speedily General Buonaparte, soon First Consul, and then Emperor.

Italy was invaded in 1796, and there Buonaparte won his first laurels. He achieved the brilliant victories of Rivoli and Mantua, captured Milan, and made himself master of all Northern Italy. A Republic, named the Cisalpine, was established, and the French, having broken the Austrian power in Italy, prepared to attack the Austrian Tyrol and Austria itself. After his victories in Northern Italy, Napoleon wrote as follows to the Directory: “Coni, Ceva, and Alexandria are in the hands of our army; if you do not ratify their convention I will keep their fortresses and march upon Turin. Meanwhile, I shall march to-morrow against Beaulieu,\* and drive him

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\* Commander of the Austrian Army.

across the Po ; I shall follow close at his heels, overawe Lombardy, and in a month be in the Tyrol, join the army of the Rhine,\* and carry our united forces into Bavaria. *That design is worthy of you, of the army, and of the destinies of France.*”—And an army was ready to march on Rome. A few extracts will now show how through the instrumentality of France a vial fell upon the seat of the beast.

“It had long been an avowed object of ambition with the Republican Government to revolutionize the Roman people, and plant the tricolour flag in the city of Brutus, and fortune at length presented them with a favourable opportunity to accomplish the design.

“The situation of the Pope had become, since the French conquests in Italy, in the highest degree precarious. Joseph Buonaparte, brother to Napoleon, had been appointed Ambassador at the Court of Rome ; but as his character was deemed too honourable for political intrigue, Generals Duphot and Sherlock were sent along with him. The French embassy, under their direction, soon became the centre of revolutionary action ; and those numerous ardent characters with which the Italian cities abound, flocked there as to a common focus, from whence the next great explosion of democratic power was to be expected. In this extremity, Pius VI., who was above eighty years of age, called to his counsels the great Austrian General Provera, already distinguished in the Italian campaigns ; but the Directory soon compelled the humiliated Pontiff to dismiss that intrepid counsellor. The French ambassador received instructions to delay the proclamation of a republic until the Pontiff’s death ; but such was the

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\* An army moved to the Rhenish frontier for the invasion of the German states.

activity of the revolutionary agents that it was difficult to restrain immediate action.

“The resolution to overturn the Papal government, like all the other ambitious projects of the Directory, received a very great impulse from the reascendent of Jacobin influence at Paris. One of the first measures of the new government was to despatch an order to Joseph Bonaparte at Rome, to promote, by all the means in his power, the approaching revolution in the Papal states; and, above all things, to take care that at the Pope’s death no successor should be elected to the chair of St. Peter. Napoleon’s language to the Roman Pontiff became daily more menacing. Ten thousand troops advanced from the Cis-alpine republic to St. Leon, in the Papal states. Seditious meetings were constantly held in every part of the city; immense collections of tricolour cockades were made to distinguish the insurgents, and deputations of citizens openly waited on the French Ambassador to invite him to support the insurrection.

“In this temper of men’s minds, a spark was sufficient to occasion the explosion. On the 27th December, 1798, an immense crowd assembled with seditious cries and moved to the palace of the French ambassador, where they exclaimed, ‘Vive la République Romaine’? and loudly invoked the aid of the French to enable them to plant the tricolour flag on the Capitol. The Papal ministers sent a regiment of dragoons to prevent any sortie of the revolutionists from the palace of the French ambassador; and they repeatedly warned the insurgents that their orders were to allow no one to leave the precincts. Duphot, however, indignant at being restrained by the pontifical troops, drew his sword, rushed down the staircase, and



put himself at the head of one hundred and fifty armed Roman democrats, who were now contending with the dragoons in the court-yard of the palace. He was immediately killed by a discharge ordered by the sergeant commanding the patrol of the Papal troops; and the ambassador himself, who had followed to appease the tumult, narrowly escaped the same fate. A violent scuffle ensued; several persons were killed and wounded on both sides; and, after remaining several hours in the greatest alarm, Joseph Bonaparte, with his suite, retired to Florence.

“The Directory instantly resolved to make this catastrophe the pretext for the immediate occupation of Rome and overthrow of the Papal Government. Berthier, then commander-in-chief in Italy, received orders to advance rapidly into the Ecclesiastical States. And he, without an instant’s delay, carried into execution the orders of the Directory. Six thousand Poles were stationed at Rimini to cover the Cis-alpine Republic, a reserve was established at Tolentino, while the Commander-in-chief, at the head of eighteen thousand veteran troops, entered Ancona. Having completed the work of revolution in that turbulent district, and secured the fortress, he crossed the Apennines; and appeared on the 10th of February before the Eternal City. The Pope, in the utmost consternation, shut himself up in the Vatican, and spent night and day at the foot of the altar in imploring the Divine protection. —The multitude tumultuously demanded the overthrow of the Papal authority; the French troops were invited to enter; the conquerors of Italy, with a haughty air, passed the gates of Aurelian, defiled through the Piazza del Popolo, gazed on the indestructible monuments of Roman grandeur, and, amid the shouts of the inhabitants, the

tricolour flag was displayed from the summit of the Capitol.

“But while part of the Roman populace were surrendering themselves to a pardonable intoxication upon the fancied recovery of their liberties, the agents of the Directory were preparing for them the sad realities of slavery. The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard was relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. He said, ‘You may employ force—you have the power to do so; but know that, though you may be masters of my body, you are not so of my soul. Free in the region where it is placed, it fears neither the events nor the sufferings of this life. I stand on the threshold of another world; there I shall be sheltered alike from the violence and impiety of this?’ Force was soon employed to dispossess him of his authority; he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged Pontiff conducted, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the Grand Duke strove to soften the hardships of his exile.

“But the Republican government, fearful that his virtues and sufferings might have too much influence on the continent of Italy, removed him to Leghorn in March, 1799, with the design of transferring him to Cagliari, in Sardinia: and the English cruisers in the Mediterranean redoubled their diligence in the hope of rescuing the father of an opposite church from the persecution of his

enemies. Apprehensive of losing their prisoner, the French altered his destination; and forcing him to traverse, often during the night, the Apennines and the Alps in a rigorous season, he at length reached Valence (France) where, after an illness of ten days, he expired, in the eighty-second year of his age, and the twenty-fourth of his pontificate.

“But long before the Pope had sunk under the persecution of his oppressors, Rome had experienced the bitter fruits of republican fraternization. Immediately after the entry of the French troops commenced the regular and systematic pillage of the city. Not only the churches and the convents, but the palaces of the cardinals and of the nobility were laid waste. The agents of the Directory, insatiable in the pursuit of plunder, and merciless in the means of exacting it, ransacked every quarter within its walls, seized the most valuable works of art, and stripped the Eternal City of those treasures which had survived the Gothic fire and the rapacious hands of the Spanish soldiers.

“The Spoliation exceeded all that the Goths or Vandals had effected. Not only the palaces of the Vatican, and the Monte Cavallo, and the chief nobility of Rome, but those of Castel Gandolfo, on the margin of the Alban Lake, of Terracina, the Villa Albani, and others in the environs of Rome, were plundered of every article of value which they possessed. The whole sacerdotal habits of the Pope and Cardinals were burned, in order to collect from the flames the gold with which they were adorned. The Vatican was stripped to its naked walls; the immortal frescoes of Raphael and Michael Angelo remained in solitary beauty amid the general desolation. A contribution of four millions in money, two millions in provisions, and



three thousand horses, was imposed on a city already exhausted by the enormous exactions it had previously undergone. Under the direction of the infamous commissary Haller, the domestic library, furniture, jewels, and even the private clothes of the Pope were sold. Everything of value became the prey of republic cupidity.

“Nor were the exactions of the French confined to the plunder of palaces and churches. Eight Cardinals were arrested and sent to Civita Castellana, while enormous contributions were levied on the Papal territory, and brought home the bitterness of conquest to every poor man’s door. At the same time, the ample territorial possessions of the church and monasteries were confiscated, and declared national property. All the respectable citizens and clergy were in fetters.”\*

After awhile the Church recovered her lost possessions, and a succeeding Pontiff was invested with all the privileges and immunities of his ancient patrimony.

We think we ought to mention, under this vial, the destruction of the Inquisition at Madrid. Spain has been for many years a stronghold of the Papacy, having only recently broken the galling fetters. In the Spanish capital was located the Inquisition, in which the most horrid tortures were continually practised upon unoffending Jews and Protestants. Thousands upon thousands were in these gloomy dungeons most cruelly murdered. It was a “seat of the beast”—a seat of sanguinary authority—a place where, by imprisonment, the rack, and a barbarous death, Catholic Rome forced the Spaniards to submit to her power. In the year 1808 the French army invaded Spain, captured Madrid, discovered the Inquisition, put all the Inquisitors to death in their own infernal racks, broke up

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\* Alison’s History of Europe.

the machinery, and silenced for ever the shriek of the sufferer in the Papal Inquisition of Madrid.

We now take our readers forward to the next great epoch of European agitation—the year 1848. And we find France again the troubled waters whence arose the storm of Revolution at whose presence the kingdoms quailed, and beneath whose fury its own monarchy was swept away. And in Paris was again the first outburst of the thunder-cloud, which, rolling eastwards and southwards, pealed over Germany, and crashed upon Rome—whose electric flash rekindled in the city of Popery the old anti-Papal fire, and struck terror to every Catholic soul. A bolt of vengeance again smote the tiara from the pontiff's brow; and the political life-blood of the Papacy curdled in its veins. Distress again overtook the home of the Roman Catholic Church. She was smitten in her pride: her temporal sovereignty was wrested from her grasp, and her ruler thrust out a wanderer and a fugitive. This created great consternation and pain in the Roman Catholic world. But in order to a right comprehension of the events of the time, it will be advantageous to take a brief retrospect of intervening French politics, from the fall of Bonaparte to the Revolution of '48.

The fate of the First Empire was decided at Waterloo, and Napoleon was banished to St. Helena. Terms of peace being agreed to, a member of the Bourbon family was restored to the French throne. This individual was Louis XVIII., brother to the monarch who was destroyed at the outbreak of the Revolution. The king known as Louis XVII. was the son of Louis XVI.—the poor youth who expired in a dungeon;\* and the next heir of the ancient reigning house

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\* See page 37.

of France was the Count of Provence, brother to Louis XVI., who, in 1815, ascended the throne as Louis XVIII. He reigned nine years, and died peacefully in 1824. He was succeeded by his brother, the Count of Artois, as Charles X. But in 1830 there came a shuffling of the dynasty.

France had been in an unsettled state for some time; and the king set himself against the spread of those principles (the traditional principles of the Revolution) which were most commonly held. The last venture of autocracy was the issue of certain "ordonnances," as follows:—

1. Decreed that no newspaper or periodical should be published without the permission of the king, such permission to be renewed every three months.

2. Dissolved the Chamber of Deputies.

3. Decreed that the new Chamber should consist only of Deputies from the *Departments*, and not from the *Arondissements*. Thus the number was reduced from 430 to 258. It also abolished the ballot, and limited the electoral franchise to the possession of property. The prefects were reinvested with absolute power (it had been withdrawn in 1828) over the preparation of the electoral lists—*i.e.*, "list of voters."

4. Appointed the 28th July for the meeting of the new chamber.

- 5 and 6. Nominated to the dignity of Councillor of State certain persons known to be devoted adherents of ultra-royalist principles, all of whom were very unpopular among the people.

This caused the "Revolt of the Barricades."\* The chamber never met. Charles X. fled; and Louis Philippe became King of France.

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\* An insurrection of the citizens of Paris, who barricaded the main thoroughfares of the city.



*Orleanist* is now a word of popular repute, and a few words in explanation may be acceptable. Louis Philippe was the first Orleanist King of the French, and the term has been applied to his family from the fact that he was Duke of Orleans. It is a branch of the ancient house of Bourbon, and originated in Philippe, a younger son of Louis XIII. He was created Duke of Orleans by his brother, Louis XIV. The second wife of the first Duke of Orleans was Elizabeth Charlotte, grand-daughter of James I. of England. The Orleans lineage is the result of this marriage.

Louis Philippe reigned prosperously about 18 years, and then he also came to the usual modern fate of French monarchs. It was for the safety of his person and the solace of his soul to fly precipitately from his palace and his people, and compose himself in the seclusion of exile. And so he exchanged the glitter of French sovereignty for the unostentatious life of a private English gentleman.

A Revolution commenced in France in February, 1848. There was another "Revolt of the Barricades."\* Louis Philippe might easily have put it down; but he fled from the Tuileries to St. Cloud, and from St. Cloud to England, "unwilling to shed the blood of Frenchmen."†

The Revolution spread, and almost every nation on the

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\* Many of our readers will remember the last attempt (and that a feeble one) at barricading in Paris. It was last year, under the Ollivier Ministry, and during the squall of Rochfortism.

† Present reports from France speak of *Legitimists* and *Orleanists*. The Legitimists are those who are in favour of the direct line of kings—the House of Bourbon, which was subverted in 1830. The Orleanists are those who adhere to the family of Louis Philippe. The Legitimist heir to the throne of France is the Count de Chambord, son of Charles X. The Orleanists will probably put forward either the Duke D'Aumale, son of Louis Philippe, or the Count de Paris, grandson of Louis Philippe, and son of the Duke of Orleans—now dead. As the Count de Chambord has no children, the Legitimist claim will, on his death, fall to the House of Orleans, and the heir and hope of both the elder and younger branches of the House of Bourbon will be the Count of Paris. (Feb. 23).

Continent was affected by it. Blood was shed in the streets both of Vienna and Berlin. A German Parliament was convened, elected by universal suffrage, and composed of delegates from Austria, Prussia, Bavaria, Saxony, and all the lesser German states. The objects of this Parliament were, to unite all Germany into one Confederation, to relieve the different states from the oppressions and exactions of their rulers, and to establish free institutions throughout Germany. The Imperial crown was offered by this Parliament to Frederick William, late King of Prussia, and brother of the present King. It was declined, and the efforts of the Parliament were altogether abortive. The idea of a great and united Germany was a grand one; but the time had not come. In 1871, however, we see it realized. The crown that was refused by Frederick William IV. is accepted by William I., and the new Kaiser of a united Germany assumes his diadem in the halls of Louis XIV. and Louis XV. at Versailles.

“In Italy, too, liberal principles made gigantic strides.” There were convulsions in Sardinia and Florence, in Naples and Milan. On March 23, 1849, Charles Albert, King of Sardinia, abdicated in favour of his son Victor Emmanuel, who now, as King of Italy, continues to reign.

The Pope was not beyond the range of the influence of the new ideas. He was compelled to concede a constitutional government to the long oppressed and priest-ridden people of the Papal States. The press was made free; laymen were admitted to a participation in civil affairs; an independent Court of Justice was instituted, where judges should administer the laws without respect to the opinions of Cardinals or Priests; a Chamber of Deputies was appointed to be elected; and free schools for the poor were established in every district in Rome.



But the end was not yet. The battle in Italy was still to be fought. Rome became divided against itself—a pitiable anarchy. Two great parties were contending for the mastery. On the one side, the Pope and his adherents; on the other side, the legislative assemblies of the people. The irritation became more and more violent. The Pope had granted much; the people demanded more. The Pope became, at length, virtually a prisoner in his own palace; the cardinals dared not appear in the streets; many of the priests were ill-treated and even beaten; and the people openly declared that Pius IX. would be the last of the Popes. At length the crisis came. The Pope fled from Rome to Gæta.\* Mazzini was installed as Dictator at the Capitol; and the Roman Republic was formally proclaimed.

But the French Republic crushed the Roman Republic. The Republic of France brought the Pope back again to Rome; and from that time to the year 1870 the Papal chair has been upheld by French bayonets.

It is about this period that we believe must be placed the termination of the fifth vial. The events which, in Italy, followed the Revolutions of 1789 and 1848 were similar in that, in each instance, the disturbances in Rome were caused by the commotions in Paris. And in each instance there was an irresistible antipathy of the population to the Pope, which was followed by his ejection from their borders. The latter event was a *repetition*, as it were, of the former. There was the same kind of trouble; and the infliction was administered in the same way. There was turmoil and perplexity in the home of the Papal Sovereign; and he himself was hounded from his country.

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\* A strongly fortified town on the west coast of the former kingdom of Naples.



There is dissimilarity in that in the former instance he was banished with the assistance of French troops, and in the latter by Roman citizens only; but that only makes his second overthrow the more significant, and his final dissolution the more certain. The event of '48 was the warning note before the close of day. The clock of prophecy was about to strike the knell of his last hour. And at each period the kingdom of the Papal Ruler has become "full of darkness." These judgments at Rome have caused the greatest consternation and grief in the Roman Catholic Church, and especially to the official part of that Church. They stood aghast at the sight, their hearts wrung with anguish, and, as the figure puts it, "gnawed their tongues for pain."

The fifth vial is the harbinger of the seventh. It does not destroy the Papacy, but weakens it. It is followed by partial recovery. It is *preliminary* to the final overthrow of the Papal system. It is the stunning blow before the death-stroke. For a while it regains strength, and enjoys apparent prosperity. But the last judgment is not long delayed.

The rallying of the Papacy after the catastrophe of 1848 is very different to that which followed the visitation of 1798. Then, for about fifty years, it was enabled to maintain the dignity and independence of its position. But the blow of '48, administered in the same way as that which preceded it, knocked it into the decrepitude of extreme old age—rendered it still more weak and incapable—threw it on its last legs. It is true the Papal power was again restored. The Pope was re-seated on his immaculate throne, and rehabilitated in the vest of his temporal possessions. But not as heretofore. The fifth vial made a terrible impression. The beast was wounded and laid prostrate. He

needed careful nursing, vigilant attention, and a strong staff on which to lean. These perquisites could not be supplied from Italy. There was no more strength, no more medicine, no more life-blood for the Papacy in Rome. The Pope in Italy was left without support—the rock, the solid earth of the Papacy in Rome had been hewn away by the Revolution—and the Pope “found no rest for the sole of his foot.” But France interposed, and interposed not to overturn, but to prop up—not to destroy, but to save. The foreigner was the saviour of the Papacy. French troops came again, but to *repress* Roman citizens instead of arousing them—to keep the Pope firm on his throne instead of driving him from it—to lead him from banishment to a regal splendour, instead of conducting him from the magnificence of royalty to an ignominious exile. On France he leaned; by France, he, as an earthly Sovereign, lived. A French brigade was perpetually quartered in the Eternal City; and with the aid of this staunch external pillar, the Pope was enabled to ensconce himself in the security and grandeur of former days, and to luxuriate in the territorial greatness which his predecessors had so long and so proudly enjoyed. He was still a king—had still a temporal empire—and was Supreme Head of the Church. But—*his strength was not his own—he leaned on foreign help*. And the time was approaching when *this* refuge should be shattered to pieces. For SEDAN was on the wing. The last crash was near.

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## SIXTH VIAL.

We read that the sixth angel poured out his vial "upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared." This vial appears to have in itself no connection with the fifth and seventh, although as the result of it there comes a strain of circumstances which has an intimate bearing upon the vials preceding and following. It is poured out upon a locality wholly distinct from the other vials ; but it has a relationship to those vials in the combination between three unclean spirits for opposition to the triumph of truth, and for the final conflict of Armageddon. The other vials mainly relate to the beast, but this one to the false prophet ; and so far it is disconnected and independent ; but an unclean spirit proceeds from the mouth of the beast, and in alliance with it is a similar spirit from the false prophet, as well as one from the dragon ; and the grand confederacy thus formed is the sequence of the sixth vial, and probably denotes events contemporary with the seventh. But the vial now under consideration falls upon another territory, and affects a distinct phase of social development, and is only related to the other vials so far as it concerns the work of the unclean spirits. But although affecting a different region and people, it has the same *design* as all the other vials. The grand embodiments for the maintenance and propagation of evil in the world are varied in their nature. This vial affects one of them, and one of the principal. Next to Romanism, nothing has so much tended to obstruct the Gospel as Mahometanism. The other vials chiefly fall upon the towering structure of European apostasy. And they shiver and destroy it. But this vial is intended to break down and remove out of the way the long-con-



tinued and mighty barrier of Mahometan delusion. The design in every case is to strike and blast the most gigantic impediments of evangelical religion, and lead the march of universal rectitude and peace.

The vial falls upon the "great river Euphrates." (v. 12). The Euphrates being the principal river of Western Asia, we believe we must take this figure to represent the Empire of Turkey. And this Empire has been the foremost champion and the mightiest bulwark of the religion of Mahomet. It was in Western Asia that Mahometanism arose; and for many, many centuries the religion of the Turk has been firmly established throughout the whole western part of the Asiatic continent—in Asia Minor, in Palestine, in Arabia, in Persia, and much of Hindoostan. And this religion was essentially overbearing and bigoted. It was taught with the assistance of fire and sword, and no differing doctrines could be tolerated. Christianity was placed under an unrelenting ban.

In 1453 (when Henry VI. reigned in England, and at the time of the Wars of the Roses) Mohammed II. conquered Constantinople, and established the Turkish Empire in Europe. And for more than four hundred years the Sultan has reigned over a considerable portion of this continent. At one period (1683) even Central Europe was threatened with the Mahometan sceptre, and Vienna narrowly escaped capture.

Thus Turkey has occupied a most favourable position on the two continents; some of the finest provinces of the world have fallen to its share; and its whole influence has been employed to prevent the dissemination of Christianity. "By its laws, it was death to a Mussulman to apostatize from his faith, and become a Christian; and examples, not a few, have occurred in recent times to

illustrate it."\* It has only been since the year 1849 that Protestantism has been tolerated in the Turkish dominions.

The vial being poured upon the Euphrates, "the water thereof was dried up." Under the symbol of the drying up of the river, we are probably to understand a gradual *decline*, or *wasting away* of the Turkish power. And now comes the question as to the period when the waters of this river began to diminish—when the magnitude of the Mussulman began to abate, and his beautiful crescent to wane. We have already noticed the disconnectedness of this vial from the preceding and following, that is, as to the locality on which it falls, and the system which it smites. And from its separateness we gather the needlessness of its occupying an exact position between them. This vial might, and very probably did commence long before the cessation of the fifth, and may extend far into the duration of the seventh.

Several circumstances have contributed to the decline of the Turkish power. In the year 1820, there was internal revolt and insurrection. Ali Pasha asserted his independence, and the quelling of disorder weakened the force of the empire. And soon there happened a formidable insurrection in Greece. A Turkish army of 30,000 men was sent (in 1823) to repress the revolt, and bring back the rebels to allegiance. This army was destroyed by the Greeks, and at sea they vanquished the superior Turkish and Egyptian fleets. But there was a turn in the tide of success, and Ibrahim Pasha almost succeeded in subjugating the peninsula. Then the sympathies of Western Europe were awakened in behalf of the struggling Christians, and the united fleets of England, France, and Russia, attacked and destroyed the Turco-Egyptian fleets

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\* Dr. Barnes.

in the battle of Navarino (1827) and thus secured the independence of Greece. This was a very heavy blow at the Ottoman power.

And next came the rebellion of the great Egyptian Pasha, Mehemet Ali. He attacked and conquered Syria, and was fast advancing on Constantinople. But the European powers now interfered in behalf of the Sultan. By England, Russia, Prussia, and Austria, Mehemet was compelled to retire into his own Pashalic territory, and since that time Egypt has been practically independent. She is merely nominally subordinate to Turkey, and we observe there is now some difficulty in sustaining amicable relations between the governor of Egypt (known as the *Khedive*) and his professed superior, or *suzerain*—the sultan of Constantinople. This movement in Egypt has also greatly assisted in subduing the potency of the once terrible Turk.

We are informed that *depopulation* is a striking feature of Turkish society. A traveller\* states that during twenty years, Constantinople has lost more than half its inhabitants. Within this period, from three to four hundred thousand persons were swept away by causes which were not operating in any other city of Europe—conflagration, famine, and civil commotion. The births among the Turks do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. He says, “We see *the human race threatened with extinction* in a soil and climate capable of supporting the most abundant population.”

Thus the river Euphrates is drying up: the mighty torrent of Turkish arrogance has been stayed—the strength of Turkey is gradually and surely decreasing—the Empire

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\* Mr. Walsh.



is being frittered away — Mahometanism is coming to nought. Vice predominates—the population lessens—provinces assert their independence—and neighbouring nations sit perched with eagle eyes, ready to make her last carcase a prey. Turkey may well be styled a “sick man.” It is unable of itself to support its independence. And we believe all efforts will be unavailing to arrest the progress of decline. Russia darted upon her victim in 1854, and France and England scared her off. But the tottering power is again in jeopardy. And so it will continue. The river must be “dried up.” Mahometanism is doomed. The Turkish power (as Mahometan) must fail—must utterly fail. Whether this event shall be produced by the total disruption of the Ottoman empire, or by the conversion of the the Turkish Government to Christianity, is matter for conjecture. But it would seem probable that the secular power would share the fate of the delusion of which it has been the protection, the propagation, and the life.

One great design of the pouring out of this vial is the preparation of “the way of the Kings of the East.” The dissolution of the Turkish Empire, or its conversion to the Christian faith, will produce a profound impression upon Central and Eastern Asia. Eastward from Turkey are more than one half the population of the globe. And almost the whole of this mass of human beings are the cringing devotees of Paganism and Mahometanism. Turkey holds the key of this continent, standing at the gates of Christianity and civilization as the very bulwark of error. The eyes of the East are on the West. Turkey has been known to Asia for centuries as the unwavering opponent of Jesus Christ, and the determined and successful champion of

Mahomet. Turkey is held in reverence, and regarded as a leader. The effect of the conversion of the Mussulman to Christianity, or the disruption of his Empire will, in either case, be the same. Everywhere the Crescent will give place to the Cross. The Holy Land will rejoice in its own Saviour, and in Arabia itself Mahomet will bow to Jesus. Then a mighty obstacle to the spread of truth will disappear. Mahomet will be looked upon with contempt, and Pagan gods will scarcely be considered stronger, more able to resist the approach of evangelism, or more worthy of resisting it, than he. Then the Kings of the East will repudiate the impostor whose own empire is crushed, and whose religion is vanquished from its native and most genial soil, and consigning idolatry and imposition alike to desolation, will hasten to the glorious light which after a thousand years of eclipse has now so auspiciously arisen upon that redeemed but long-lost clime. The great barrier being removed, all Asia will have a safe and easy passage to the civilization, the Protestantism, and the life of the West-ward world.

The next four verses are involved in an obscurity from which we can hardly attempt a rescue. They certainly are indicative of events which will be of the very first importance in the era of their occurrence, and in presence of which all other transactions will dwindle into insignificance. And on such a difficult subject, we should be sorry to venture any decided explanation. Conjectures may be hazarded, but it must still remain wrapped up in mystery. We believe the nature and office of the unclean spirits, and the great battle to which they incite, are points which can only be understood in the light of succeeding time. And yet it may not be long until these tremendous

facts are fully unfolded by the lamp of history, and found to have their clear prediction and portraiture in this inspired symbol.

Some imagine these verses to have a literal signification, and others a spiritual one. Whether they be real or figurative, they no doubt fore-token a grand contest between truth and error, the result of which shall be the complete and undoubted triumph of God and right. Then evil shall, as it regards its incubus upon humanity, be baffled as it has never before been baffled, and good shall triumph as it never triumphed before. The miseries of the fall shall rapidly disappear, and the blessings of redemption quickly and universally prevail.

It has been thought by some that the unclean spirits are opinions, or influences, proceeding from the three leading systems of error—Paganism, Mahometanism, and Popery.\* Dr. Barnes considers it unnecessary that there should be a real and deadly conflict of opposing armies, but thinks there may be influences at work in Romanism, in Mahometanism, and in Heathenism, which resemble a combination of actual military forces. There will be in Heathenism, Romanism, and Mahometanism one object—to bar the spread of evangelical religion, and even to seek its repression. And it is possible that either from unforeseen coincidence, or by mutual agreement, the opposition may in all parts partake of the same characteristics. It may be *as if* there were a universal gathering of forces in one great battle-field. But the weapons of truth will everywhere defeat the arms of ungodliness.

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\* A friend has suggested whether Socialism may not be the unclean spirit proceeding from the dragon. During the present war there certainly has been a great conjunction of Socialistic and Romish forces in France, and in England has appeared a remarkable disposition on the part of Papists and semi-Papists, and Sceptics and semi-Sceptics, to enlist us on the French side.



Or there may be a literal conflict. Hostile armies may really meet on the field of battle. The unclean spirits may marshal their forces for a great and final onslaught upon the foe. Armies may be rallied in behalf of Romanism, in behalf of Paganism,\* and in behalf of Mahometanism to attack and subdue nations which have a simpler and purer faith. The armies may be vast, the contest furious, the carnage terrible—the slopes of Armageddon be strewed with the mangled and the dying, and its streams red with blood. But the issue of the conflict is certain. The unclean spirits may have gratified their malice in war and destruction; but they will have mis-calculated. Victory, leaving their standards, flies to sit and sing upon the escutcheon they hoped to trample in the dust. Their mighty hosts are captured, slain, and scattered in every part of the great battle-field; and with their discomfiture perishes the last hope of the dragon, and the beast, and the false prophet. Armageddon is provoked by Satan; but overruled by God, it becomes the crowning stroke of the Saviour's victory. The spirits retreat undone to their own hell—idolatry falls, apostacy dies, delusion vanishes, infidelity hides its blaspheming head—JESUS attracts the gaze of an uprising world, and it

“Brings forth the royal diadem,  
And crowns him Lord of all.”

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\* Or Socialism. We may note that the stronghold of Paganism appears to be in China and Japan, and of Socialism in Western Europe.

## SEVENTH VIAL.

“The seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” Then it is said there were “voices, and thunders, and lightnings,” and a “great earthquake.” And in a succeeding verse we read that “every island fled away, and the mountains could not be found.” “And there fell upon men a great hail,” and “the plague thereof was exceeding great.” (Rev. xvi. 17-21.) Now we do not think all this is to have a literal interpretation. We scarcely think there would be upon the earth audible “voices” from heaven; neither might there be the actual “thunder, lightning, and earthquake,” although it is quite possible. There have been fierce thunder-storms and appalling earthquakes, and symptoms have not been wanting of more of these alarming concussions. There may be to some extent a literal fulfilment; but we believe the manifestations to be chiefly intended as *imagery*, to impress the mind with solemnity and awe, to denote the imposing pre-eminence of the events which were about to transpire, and the severity of the judgments which would in these events fall upon the earth. And as this vial would come with especial fury, it is introduced by a representation of the most violent ebullitions of nature. “Thunder,” “lighting,” an “earthquake,” a “great hail,”—these are among the most furious and startling phenomena that our world can exhibit. There is nothing more sudden, more startling, more solemn, more appalling, and destructive. Nothing could better depict violent, sudden, and overwhelming calamities, such as would excite mankind with tremour and dread, than thunderings, lightnings, an unparalleled earthquake, and great hail, of which the plague should be exceeding great. There can be no doubt,

we believe, that these natural manifestations have a high *symbolic* meaning. The agitation of the natural elements betokens agitation in the world of politics. Explosions and revolutions in nature prefigure revolutions in human society, and the explosion of thrones and kingdoms. And there will be moral and religious revolutions—the explosion of false theories and sham religions—the breaking down and destroying of everything superstitious or philosophical that is opposed to the simple Word of God and the testimony of Jesus. “Every island fled away, and the mountains were not found.” The changes will be of stupendous proportions, and thorough in their character. There will be great international changes. Mighty nations will become weak, and striking national characteristics will disappear. There will be marked transformations in the world of fashion, and in the world of commerce. There will be complete changes in the *ecclesiastical* world. All anti-Christian Churches and systems of religion will “flee away,” and “will not be found.” And in the world of morals will be changes as marvellous as any. The convulsions of justice will dissipate the pride and unbelief which make men materialists and ceremonialists, and the selfishness which makes them hypocrites; and iniquity, in its multiplied phases, will sink in a flood of brotherhood and peace.

Now in the statements we are about to volunteer we may be right, or we may be wrong. Our readers shall take our remarks for what they are worth. We may produce an argument or an illustration, but we will not say it is decisive. We can only conjecture, and deduce conclusions from conjectures. We shall shew, as we have done before, the *probable* explanation of the Scripture. We cannot certainly decide. But with the indications of prophecy we compare the



current of events, and shew what we believe to be the *likely*, and *very likely* fulfilment of this transcendent part of the apocalyptic vision.

It will be seen that we fix *the Era in which we live* as the time of the outpouring of the last vial. In doing this, we believe we are not capricious. The sixth vial falls upon a separate territory, and affects a distinct class of society. It appears to commence during the fifth, and to run far into the seventh. The fifth vial on the seat of the beast appears pretty clearly to end about the year 1848, when the Papacy in Rome was laid prostrate, and obliged to depend on foreign help. And the seventh vial is little else than a continuation of the fifth. It affects the same region and people. It completes the work which the fifth vial has so effectively promoted. And it quickly follows upon the fifth vial. There is but a brief lull after the shivering blows of the fifth until the seventh bursts forth in a tempest of wrath, and then "*It is done.*" Babylon falls, anti-Christ is slain, the enemies of God are scattered, perdition receives her prey, and a renovated world pays homage to its Saviour.

We are inclined to consider this vial as commencing in 1859, with the revolutions in Italy and the Franco-Austrian war. What may be the period of its duration it is scarcely possible to predict. At any rate, it seems to reach to the very verge of the Millennium. Mr. Fleming thought the sixth vial would not be fully exhausted till near the year 2000. And the seventh, running parallel with it, would probably last to the same epoch. Our own opinion is, however, that it will not reach to so distant a date. But this is immaterial. The main *facts* of futurity are revealed unto us, but for a knowledge of the exact period of their realization, the generations must wait.

We believe the seventh vial is to be chiefly characterized

by three principal circumstances. They are—the BATTLE OF ARMAGEDDON, the FALL OF BABYLON, and the OVERTHROW OF THE BEAST. The fall of Babylon seems to take place towards the commencement of the vial. Armageddon would appear to be fought at intervals, and not concluded till towards the end of the period. The beast is overthrown when the vial terminates. And then is the morning of the millennium.

The events connected with the outpouring of this vial embrace the whole of the 17th, 18th, and 19th chapters of Revelation. We believe a part of what is here represented to be simply symbolic, some to be highly figurative, and much to be only capable of a literal application.

Several emblems are employed. There are—the *woman*, the *beast*, the *great city*, and other less important allusions. The woman is otherwise styled the *great whore*; and again, the *great city*, and upon her forehead is said to be a name written, MYSTERY, BABYLON THE GREAT, &c. (Chap. xvii. verses 1, 4, 5, 18). The “woman” and “the great city” are evidently figures of one and the same thing. But the “beast” is different. It is not the same as the great city; for the woman “sat upon the beast” (verse 3) and the “beast carried her,” (verse 7). It also survives the woman—remains and is active after Babylon has fallen, for St. John says, “I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” (Chap. xix., verse 19). And then follows his overthrow. *The beast* and *Babylon*, therefore, are not identical. They are distinct figures, and require a separate explanation. The battle of Armageddon probably, has a reference to both; but Babylon falls *near the commencement* of the vial, and the beast is overthrown *at its close*. The beast has



“ten horns,” which are explained to be “ten kings.” (Chap. xvii. 12). These ten kings “give their power and strength to the beast,” (verse 18); yet they “hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire,” (verse 16). But they “agree and give their kingdom to the beast, until the words of God be fulfilled”—(verse 17). The beast, then, escapes the destruction which befalls the woman, and endures for a season.

Our opinion is that the “scarlet coloured beast, full of names of blasphemy,” is the Roman Catholic Church, and more especially in its *spiritual* character. It has, however, strong political connections, and may be the *recognized and established* religion of many nations. Then what is the “woman,” the “great city?” Well, we should be sorry to assert with positiveness, but we have to suggest that the figures may not be indicative of any one city, or nation, or power, and wish to venture the idea whether we may not have IN PARIS, IN FRANCE, and IN THE TEMPORAL POWER OF THE POPE, what is so strikingly represented by “the great whore,” and the “great city Babylon.” The Papacy has been of an *essentially temporal*, as well as spiritual character. The Pope has been an earthly Sovereign as well as Head of the Church. He has been king as well as pastor. He has had a temporal throne, territory, subjects, and been surrounded with all the gorgeousness of monarchy. No sovereign has ever been more truly a King than he. And not only so; but he has ascended *above* the various other kings and kingdoms of the world. He has reigned as “king of kings, and lord of lords.” Sovereigns and nations have been under his heel. The politics of the nations took their complexion from Rome; by the authority of the Pope war was



proclaimed, and under his dictation were settled the terms of peace. The Papacy interfered in the *civil and domestic affairs* of kingdoms, had a hand in the enactment of laws, and presided at the administration of justice. The Pope set up and pulled down kings. He claimed and obtained for his Church immunity from the civil penalties of kingdoms; and claimed and obtained liberty to proscribe and punish at his pleasure. All this has been involved in the Pope's Temporal Power. And from this Temporal Power has flowed the *persecutions* which he has raised in all countries and for so many centuries. He has had *authority* in the nations to arrest, arraign at the bar of justice, condemn; and fine, imprison, and put to death, even *death at the stake*, all those who dissented from his religion, and would not submit their consciences to his government. And this power he has fiercely exercised, as the history of all Catholic nations testifies. It has been exercised more or less right down to the present age. Since the destruction of the Inquisition, murders have been pretty well given up. But *Concordats* have still yoked the kingdoms to Rome. At the Reformation several nations emancipated themselves; but many still remained in abject bondage. And up to the year 1859, the States of Italy, Spain, and Austria, were rooted to the Temporal Power of the Papacy. There was in these nations no toleration for the Bible or Protestants. Fines, civil disabilities, banishment, confinement in dungeons—these were the ordinary lot of those who questioned the authority of the Pope and the infallibility of his Church. And all political and religious freedom was jealously excluded from his own especial dominions. This Power we believe to be symbolised in the “great whore,” and in the “great city which reigneth over the kings of the earth.” (Chap. xvii. ver. 18).

But this earthly sovereignty has not been able to subsist without the support of France. France, although often erratic and manifesting signs of independence, has on the whole stuck firmly to the Papacy and to its temporal authority. The French monarch has been the "eldest son of the Church." And since 1848, especially, the Pope could not retain his sceptre without French assistance. France upheld the Pope. Paris supported Rome. Evidently, then, if the Temporal Power of the Pope was to cease, France must be stricken down. If Rome was to fall, Paris must fall. French supremacy and Papal supremacy must sink together.

France is guilty. She has been the shield of the Papacy, and has for many centuries thrown her great influence into the scale of oppression and debauchery. The remarks in these chapters as to the abominations and persecuting spirit of the city apply equally to France and Rome. Paris appears as the forehead of the woman, on which is written *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth*; and we cannot keep ourselves from wondering whether we may not have in the Humiliation of Paris, the Prostration of France, and the Abolition of the Temporal Power of the Papacy, the desolation of the great whore—the FALL OF BABYLON. Or, at least, some part of that fall.

The great war of 1870 then becomes a leading episode of the seventh vial; and whether or not it has to do with the judgment on the great city, we believe that because of its bearing on infidelity, Popery, and profligacy, it must take a conspicuous place in apocalyptic history.

We proceed with our historical glimpses.

#### ITALY IN '59.

The French Republic sent an army to restore the tem-



poral sovereignty of the Pope, and to maintain him on his kingly throne. Surrounded by this army he was safe: his dignity and possessions were secured. For France was a great Power—the leading military nation of Europe. And so long as he could persuade the French Government to locate an army in his city, the Pope felt he was tranquil and strong.

And so far as could be judged from appearances, this support would continue. And for two reasons. First, because France was the most influential Power on the continent of Europe—a Power which, so far as could be gathered from experience, was not likely to be successfully resisted, or, at least, to be beaten, by any other continental Power. *England* might be able to check France. But the relationship between France and England had altered. An opposite line of tactics was being pursued from that which had formerly been so popular. Sworn, hereditary enemies had become friends. An *entente cordiale* had been established. Those who formerly slew each other now fought side by side; and the Western Powers were firm allies. And, secondly, the new Government in France could not be upheld without the extreme Catholic, or Ultramontane party. This party held, as a vital principle, the Temporal Sovereignty of the Pope. And that it might be secured, they demanded the presence of a French garrison in Rome. And to obtain the necessary and hearty support of this party, the Government continued the maintenance of a strong force in the renowned Italian capital. The holding of such a glorious city as Rome was also flattering to Parisian vanity. And, therefore, so far as could be judged from appearances, the French occupation of Rome would continue for a long period.



NAPOLEON THE THIRD\* was now the Sovereign of France.

He was first installed as President of the Republic, and in December, 1852, seized the reins of empire. An appeal to universal suffrage gave him an almost unanimous vote, and confirmed him on the throne. "By the will of the French people," he became their Emperor. Buonapartism had a wondrous charm for France. They contrasted the glories of the first Empire with the flat and stale politics of Orleanist and Bourbon princes, and with one acclaim rallied round their new Napoleon, *Emperor of the French*. They anticipated more sprightliness in their national administration—more splendour at Court—more life in France—more vigour and dash in their foreign policy. So the *vives*† for the Emperor were long and unanimous.

Napoleon was astute. He was cautious as well as enterprising. He was a genius, as was the first Napoleon. But his genius was developed in the cabinet rather than on the field of battle. He was not a soldier, and ought never to have taken the command of large armies. But he was a clever statesman. He understood France. So he managed to build his empire on universal suffrage, and to rule in accordance with democratic ideas. He founded his empire on the principles of the Revolution. This pleased the masses. And he sent an army to defend the Pope in Rome. And this pleased the Church. He feared the enmity of England. He knew how ruinous her hostility had been to the first empire. And having lived in England, he knew how to estimate English prin-

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\* Son of Louis Buonaparte, brother of the First Napoleon. The Second Napoleon, son of Napoleon I., died in 1831.

† The English plaudit is Hurrah! and often comes out with a loud Hoo-ray. The French is *vive*. *Vive l'Empereur*—Long live the Emperor. *Vive la Republique*—Long live the Republic.

ciples. So he set himself to secure her warm friendship. He obtained her *alliance*, and endeavoured to conduct his general foreign policy in unison with English sentiment. And knowing how costly and destructive an engine war was, he was careful, except compelled by an extremity, to avoid a too pretentious and overbearing meddling with great nations. Yet his diplomatic representations (usually in concert with allies) were lively and vigorous. And his throne appeared centred in stability.

Securely entrenched behind a rampart of bayonets, encircled with the attributes of royalty, re-possessioned of the dominion and dignity of his predecessors, the Pope grew more vain of his great position, and more pompous in his assumptions. The Church of Rome had been reckless enough in ages gone by, but was never more daring than now. She had promulgated many mischievous doctrines, but never any so thoroughly absurd and blasphemous as during the interval of French intervention. She had been smitten, but was loathe to die, and took opportunities to convince the world of her pristine authority and might. In the year 1854 she concocted the dogma of the *Immaculate Conception of the Virgin Mary*, and in 1870, at the great Œcumenical Council, she declared the *Personal Infallibility of the Pope*. More iniquitous enactments than these could scarcely be devised. Rome imagined that she had risen to a zenith of authority and greatness. But she had descended to the lowest depths of falsehood and blasphemy. She appeared great, grand, imposing, universal. But it was the last outblaze before an everlasting night. She sat "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls," but the day was close at hand when the nations should "hate her, and make her desolate, and naked, and

eat her flesh, and burn her with fire." It was the flaunting harlot's last hour, and she never came forth more audacious and vile.

In 1798 and 1848, the Pope had been stripped and banished. But the fall was of short duration: the loss was temporary. All his possessions were, by some means, speedily restored. But in the era to which we now refer, (1859) his treatment assumed quite a different aspect. A revolution commenced in Italy, and extended to nearly all the States of which that country was then composed. It reached to the territory of the Church, and the major part of the Pope's dominion was, not fitfully and temporarily, but *permanently* removed from his authority. A rent was made which was not to be healed, but which should be *lasting*, and increase till all he had was severed from his grasp. And this, as the first step in the permanent loss of temporal power, we consider the probable commencement of the seventh vial.

The disruption of the Papal dominion in 1859 resulted from the movement in favour of Italian unity; and the foremost actor was Garibaldi. He drove Bomba out of Naples, and having overrun the "two Sicilies," prepared to strike out still further in advancement of Italian emancipation. Victor Emmanuel determined to act with the revolution, and the whole land hastened to his leadership. He marched his army southwards. Modena and Florence fell into his hands, and the Piedmontese army entered the Papal States. Victor Emmanuel was proclaimed King of Italy, and Florence, instead of Turin, became his capital.

Napoleon also found it convenient to join in the movement. Austria was firmly established in Northern Italy, and exerted her whole influence in behalf of the sovereignty



of the Pope. Italy could not be one whilst Austria clutched so large a share. Victor Emmanuel could not venture to grapple with Austria single-handed. And here was a splendid opportunity for France to maintain her prowess, and Napoleon to bring laurels to his crown and lustre to his empire. He could not but sympathize with his Italian brother, founding his kingdom on revolution, and building his throne on the universal consent of the people. The ferment also extended to France; and the liberal part of the population were for assistance in what was called the great work of Italian regeneration. Napoleon resolved on war. He entered Italy, and gave battle to the Austrian armies. Victory attended his legions. His generals (Mac Mahon and others) won the great battles of Magenta and Solferino; and, in conjunction with the Italian troops, the French army drove the Austrians out of Lombardy. And this province was united to the Italian Kingdom. This success confirmed the popularity of Napoleon, and added strength to his dynasty.

The Emperor was in a curious position. He both advanced and opposed Italian unity. He fought to secure it, and employed an army to prevent it. He fought against Austria to secure it, and kept an army in Rome to prevent it. This he was necessitated to do by the circumstances of the case. He had to please the clergy, and to please the people. The people sympathized with Italian patriots, were jealous of Austria, and demanded the liberation of Italy. The clergy sympathized with the Pope, and demanded an effective guardianship of his rights. And so the French drove out Austria, and still defended the Pope against Italian unity and patriotism.

But Napoleon made no objection to the severance of a large part of the Papal territory. It consisted at that time of 17,218

square miles, with a population of 3,124,688 inhabitants. The Pope accordingly lost the greater part of his dominion, which was also joined to the Italian kingdom.

Garibaldi, in the ardour of his enthusiasm, afterwards sought to attack Rome itself, but was repelled by the troops of Victor Emmanuel at Aspremonte. The hour was not yet come. The King waited patiently for the prize, and when the moment came, won it with ease.

## THE GREAT WAR OF 1870.

*A Berlin! A Berlin! A bas la Prusse! Mort aux Prussiens! Vive la guerre!\** This was the universal cry of Paris in July of last year. France was jealous of Prussia. Paris envied Berlin, and panted for her humiliation. All France was Buonapartist and warlike. Warlike, because she hated Prussia, and wished to shew in battle her superiority. And Buonapartist, because the Emperor was also for war.

Paris was enthusiastic—almost frenzied,—burning with a desire to bring vengeance on Prussia, and determined at all hazards that the effort should be made. The very republicans were now for war and the Emperor. Rochfort, just before so popular, was now extinguished: his seditious print, the *Marseillaise*, could find no purchasers. The Chamber of Deputies voted war with only one dissentient.† The army was mad for war. They promised

\* To Berlin! Down with Prussia! Death to the Prussians! Long live the War!

† That dissentient was M. Thiers. And for his vote, he was requested by his constituency to resign his seat. Now he has been returned for 17 constituencies, and is Chief of the Government. (March 1). He is, however, intensely anti-German. But he thought the time had not come. The *Spectator* says that “at the last moment he weakened the Imperial Executive by his bitter condemnation of the German war, the causes of which no other Frenchman had done so much to foster.”



themselves a rollicking time in Prussia, and to revel in Berlin to their hearts' content. And the papers proclaimed that the "soldiers of Jena were ready."\*

The popularity of Napoleon had never been greater. Wherever he appeared, shouts of *Vive l'Empereur* rent the air. Had he refused to make war, he would have lost his Crown. But we believe the undertaking had his warm approval. His influence had long been on the decline. Revolutionary excitement was on the increase. Something was wanted to revive the waning glory of the Empire. Nothing would do it so effectively as victory in battle. And no victory would give so much pride to Paris as the defeat and humiliation of Prussia. Napoleon determined to try his fortune. If he succeeded, his dynasty was secure—the Empire would be rooted firmly in the hearts of Frenchmen. And if he failed, he knew he should fare no worse than if he refused to fight. He would lose his throne without war: he would lose it if beaten in war. His only chance was in victory; and he resolved to stake everything on the venture.

France fully expected to win. She had beaten Prussia single-handed before, and believed she could do so again. The Prussians might have their needle-gun; but she had the chassepot, and the deadly *Mitrailleuse*; and before French marshals, the ardour of French soldiers, the chassepot, and the mitrailleuse, she confidently believed Prussia must fall. Prussia was cautious and calculating, making the utmost possible preparations, and half expecting defeat. England and other nations had faith in the genius and impetuosity of the French. And many pictured to themselves with dread French battalions parading

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\* The battle of Jena was fought by the first Napoleon in 1806. He completely defeated the Prussian army, and Prussia lay at his feet until the disastrous retreat from Moscow in 1812.



in Berlin, the annexation by France of the Rhenish provinces of Prussia, and even the conquest of Belgium. But the French were over-confident, and neglected proper precautions. The Prussians duly estimated the strength of the foe, were half diffident, and put their army in the utmost possible state of perfection. And the result has been that (except at Saarbruck) not a shot has been fired—not a man has fallen, on Prussian soil. The seat of war has been FRANCE; and all expectations have been marvelously baffled.\*

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“Ye sons of France, awake to glory :  
 Hark! hark! what myriads bid you rise!  
 Your children, wives, and grandsires hoary—  
 Behold their tears and hear their cries.  
 Shall hateful tyrants, mischief breeding,  
 With hireling hosts—a ruffian band—  
 Affright and desolate the land,  
 While peace and liberty lie bleeding?  
 To arms, to arms, ye brave!  
 The avenging sword unsheath,  
 March on, march on, all hearts resolved  
 On victory or death.”

This is a stanza of the *Marseillaise*,† the notorious French revolutionary song. It was at first applied to foreign powers, and then to the monarchical government at home. During the whole of Napoleon's reign it had been seditious and illegal. It was used only by factious republicans in opposition to the Government, and Rochefort named his paper the *Marseillaise* in honour of the song, and as the symbol of Revolution. But at the out-

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\* Several maps of the seat of war have been displayed in the newspapers. At first they showed the Rhine, and nearly the whole of Prussia. Then it was a portion of Prussia and the eastern provinces of France. And at last they find themselves compelled by the tide of victory to make all Northern France the battle-field, with Paris as a central figure, and drop Prussia altogether from the scene.

† Composed by Rouget de Lisle in 1792.

break of this war, the *Marseillaise* was laid hold of to intensify the fire of patriotism. It was encouraged by the police, and sung in the theatres; and the seditious ballad became the National Anthem.

It was inappropriate to the occasion, because untrue. Yet there were in it some strange snatches of prophecy, and notes of dismal foreboding to the Empire. For their land has been "affrighted and made desolate," and their "fields and cities" have "blazed." But it accomplished its end in heightening the enthusiasm of the nation. So while bands played, and battalions carolled its stirring lays, and all France on its feet took up the chorus, the army marched to the frontier, and the Emperor drove to Metz.

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A wild cry leaps like thunder roar,  
Like glitt'ring brand, or wave to shore,  
The Rhine! the Rhine! the German Rhine!  
Who'll keep it when its foes combine?  
Dear Fatherland! no fear be thine,  
Great hearts and true watch by the Rhine,

Thro' countless thousands thrills that cry,  
And lightning fills each patriot eye,  
And German youth, devoutly brave,  
Protect the sacred frontier wave!  
Dear Fatherland! no fear be thine,  
Great hearts and true watch by the Rhine.

So long as we have blood to run,  
So long as we can hold a gun,  
So long as we can wield a brand,  
No foe, O Rhine! shall tread thy strand.  
Dear Fatherland! no fear be thine,  
Great hearts and true watch by the Rhine.

Flows on thy wave, while spreads our vow,  
Lo! proud in air our flag flies now,

“The Rhine! the Rhine! the German Rhine!  
 We'll keep it tho' our foes combine!”  
 Dear Fatherland! no fear be thine,  
 Great hearts and true watch by the Rhine.

These were the accents on the German side.

What an empire is that of song! And not the least of its provinces is the position it occupies as the anthem of nations.

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There can be no doubt that it was a leading motive with France to secure the annexation of the Rhenish provinces of Prussia. It had long been her most cherished ambition so to extend her empire that the Rhine should be her boundary.\* But how wofully has she been disappointed! How uncertain is war! Instead of *gaining more* of the Rhine, and making it her frontier, she has *lost it altogether*, and the Rhine is nowhere a river of humiliated and partitioned France. France expected to crush Germany, and take the Rhine; but Germany has crushed France, annexed Alsace, and left no portion of the waters of the grand old river to touch the soil of the re-modelled country of her foe.

The war had a minature and a forecast in the desultory practice of single combatants at the outbreak of hostilities. A Prussian outpost aimed at a Frenchman, so many yards off, and shot him dead. Another Frenchman sought to avenge his comrade, and fired at the Prussian. Missed. Prussian now levelled at him in turn, and put him also *hors de combat*.

Then came war in all its dreadful reality. Great and bloody battles were fought in rapid succession. Never in the history of the world did armies fight with greater bravery. The French fought desperately in every encounter,

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\* To which, in the abstract, there might not be any particular objection.



and their heroism deserved a better fate. But their enemy was too keen, too calculating, too well provided, too cool, too determined, and, generally, too numerous, to permit success to the valorous legions of France. The soldiers of Napoleon fought with the greatest ardour, fought as they had fought in former days, were often on the point of routing the adversary, but were always beaten. MacMahon had with him the *elite* of the French army—the vanguard in the proposed march to Berlin. But at Wissemburg and Wöerth he suffered ignominious defeat, and returned in a pitiable plight to Chalons, there to collect the shattered remains of a brave and mighty host.

MacMahon was ruinously defeated at Wissemburg and Wöerth. At the same time, Frossard was beaten at Forbach, and fell back on Metz. From that time to the arrangement of the armistice on the 4th February of this year (1871), France has (with one or two trifling exceptions) lost every sortie and every battle; and the career of Prussia has been one unbroken scene of victory.

Bazaine took the command-in-chief. But he was out-manœuvred. The Prussians veered round to his line of retreat, and interposed between him and the capital. The result was four days of the most bloody warfare of the campaign, and included the horrible carnage of Courcelles Vionville, and Gravelotte (Aug. 14th, 16th, 18th). Bazaine's communications were entirely cut off, and he shut up in Metz. But immediately before the fighting of these battles (Aug. 13) the Emperor left Metz with a small escort, and returned to MacMahon at Chalons.

MacMahon was now the man of the hour. The eyes of the world were fixed upon MacMahon, and with bated breath it awaited the issue of the next great conflict.

The Crown Prince, in marching towards Paris, had

passed Nancy, Toul, and Bar-le-duc; and MacMahon, having re-organized his army at the Camp of Chalons, and obtained large reinforcements, set off with the design of liberating Bazaine from Metz. He chose a circuitous route, and was within a day of accomplishing his task when he was overtaken by the army of the Crown Prince. And now came on that most furious conflict known as *the Battle of Sedan*. It lasted three days, terminating on the 2nd of September with the surrender of the Emperor, and the capitulation of the whole French army. The river Meuse was choked with corpses, and the many miles of battle-ground strewn with the slain and the dying. A more momentous battle was never fought. Since the reverses of Wissemburg and Forbach the power of Napoleon had been trembling in the balance, and Sedan sealed its fate. Two days after (4th September) there was a revolution in Paris—the Empress fled to England—a Republic was proclaimed—and the Buonapartist *regime* ended in France.

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Patriotic Englishmen can afford a few good words for the fallen Emperor. Since he ascended the throne, he had always shewn himself the firm friend of this country. His foreign policy had been conducted in concert with our own. In the difficulties with Russia, Napoleon espoused our ideas; and his brave army fought side by side with ours in the great struggle of the Crimea. On two or three occasions (as in the case of the Orsini conspiracy) he, by his own efforts, calmed Paris, and prevented France from rushing into a war with England. His alliance with England was of the most cordial character. He uniformly strove to reciprocate our good-will.

His general policy cannot be said to have been hostile to the peace of nations. He did not invade and subdue



nations, as his uncle did, neither did he indulge in an overbearing interference in their internal affairs. He went to war with Russia certainly, but that was in connection with England, and for what has usually been considered a good object. He assisted Italy against Austria; but not wishing to push matters to an extreme, he, after two or three engagements, concluded a peace advantageous to the Italian nation. His exertions were directed against the domination of Austria in a country where she had no right, and in furtherance of Italian liberty and unification, although perhaps he would have preferred in Northern Italy an independent Confederation of States. He interfered in the affairs of Mexico; and, considering the insecurity and terror which there prevailed, we think it was a justifiable interference.

His reign has been illustrious for France. Her material resources have been developed, commerce promoted, the predilections of Frenchmen studied, and turned to the best advantage for their gratification and comfort. It may truly be said that France was never more prosperous at home, or more influential abroad than during the 20 years of the rule of Napoleon.

His great fault was a time-serving ambition. He aimed at ruling France, and everything was made to coincide with the chief purpose. As long as he could maintain his power by a pacific policy, he would keep on friendly terms with neighbouring nations. But in an extremity, for the sake of his dynasty, he would not shrink from a contest with the most formidable of European kingdoms. That extremity came last year. And when France asked for battle, he did not hesitate, but plunged boldly into a contest with a great military nation known to be second only to France herself. And we do not suppose that personally



he cared an iota for the sovereignty and independence of the Pope. But to please the Church and sustain the Empire, he forwarded an army to protect his person and his possessions. And in his choice of a wife, he pandered both to the Catholic Church, and to French pride and magnificence. She was a devoted adherent of the Papacy, and well adapted to wield a sceptre in the empire of fashion.

He certainly did not raise, and did not seek to raise, the moral status of the French nation. He took them as he found them, and proceeded to govern them, with all their sins about them. Knowing their sentiments and aspirations, it was his object to give them political importance and material prosperity in the pursuit of all their pleasures, and at the same time to accomplish the aggrandizement of his own House.

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### TEMPORAL POWER OF THE POPE.

LONG LIVE ITALY! Her tyrants are dethroned. The foreigner is expelled. The last obstructive remnant is scattered. Italy is one—Rome is her capital—and Victor Emmanuel her king!

The great work, partially accomplished in 1859, and accelerated in 1866, is now completed. The Temporal Dominion of the Papacy is no more. The whole of the territory of the Church has been transferred to the Italian kingdom.

Ever memorable will be the battle of Sedan. The triumph of Prussia was then ensured—the Second Empire received its death-blow—and France was laid at the feet of the conqueror. And we believe it was on the last day of that terrible conflict that the army of Victor Emmanuel entered Rome, subdued the Pope, terminated his temporal

sovereignty, and consummated the political emancipation of Italy. Napoleon and the Pope fell together.

Prussia was an opponent so formidable that a triumphant encounter must involve the requisition of every available resource. In the emergency, the French army was summoned from Rome, and moved to the German frontier. Then Victor Emmanuel, seeing his opportunity, replaced the receding garrison by his own troops; and a *plebiscite*\* gave an almost unanimous vote in favour of Italian unity and a constitutional king. The Pope lost his throne; Italy was made one; and Rome now takes her appropriate position as the capital of the Italian nation.\*

The question may be asked, Would the French occupation have ceased except by the exigency of war? We think it probable. If we remember rightly, Napoleon gave notice at Rome, during the sittings of the Œcumenical Council, that French protection must cease with the enactment of the dogma of personal infallibility. And, probably, feeling the danger of such outrageous assumptions, and wishing to shew all deference to the fraternal Government of Italy, the withdrawal might, without the war, have been effected. But it would depend much on the influence at Court of the Ultramontane party.

We are struck with the utter indifference of Catholic Governments to the fate of the Papal Power. Spain, Portugal, Italy, France, Austria, and certain States of Germany still profess the Roman Catholic faith; but no where has a hand been raised to prevent the fatal collapse.

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\* The vote of the entire population.

\* In the year 1857 it was our privilege to hear Father Gavazzi in the Athenæum, at Sunderland. He said then with emphasis—WE MUST HAVE ONE ITALY. WE MUST HAVE VICTOR EMMANUEL FOR OUR KING. AND WE MUST HAVE ROME FOR OUR CAPITAL. But Bomba then ruled in Naples, the Grand Dukes in the Duchies, Austria in Lombardy and Venice, the Pope in the Ecclesiastical States; and there was not the least sign of any realization of his aspirations.

Either by a passive and careless attitude, or by an active interference, every Catholic Government in Europe has agreed that the "whore should be hated, and made desolate and naked," and that she should be consumed.

Popery has no longer power to oppress and persecute. In all Roman Catholic countries there is full toleration. In the most bigoted and priest-ridden countries of the past, there is now civil and religious liberty. And civil and religious liberty is death to the Papacy. There is now freedom all over Italy—freedom in Austria—freedom in Spain. A man may become a Protestant and read his Bible where a few years ago it could only be done at the risk of his life, and with the sure penalty of the forfeiture of his possessions and banishment from his country, or incarceration in a dismal cell. What happy changes!

The separation of the Roman Provinces from the Pope is likely to be *permanent*. And for the following reasons.—There has been in all these transactions a determination and a firmness, indicative of endurance. The work commenced 11 years ago. But, despite all the efforts of the Romish Church, not an inch of the lost territory has been restored. The change has already stood the test of time. And the *whole* of the Papal Dominion is now united to the Italian Kingdom. And it has not been done by revolutionary upstarts. A stable government has presided over all the operations—a government able to maintain order, and hold its own. And withal it is a patriotic, a popular government, the Government of Italy—the synonym of unity and liberty. This constitutes an attraction for Romans which all the tactics and subtilty of the Papal Church can never successfully resist.—And there is no foreign power to upset this government and restore despotism. Austria will not do it. She is as free as Italy.



Spain will not do it. Her new King Amadeus is the son of the Italian King. And she would have been unable had she been unchanged. France cannot do it. She is too weak for the task; and perhaps would not do it if she could. And England will not do it. Perhaps Mr. Gladstone would not, and if he would, he will not be allowed, for Protestants have the ascendant here. Will Germany? According to present appearances it must be she if any. But we do not believe Germany would *sympathize* with such an undertaking; and even Bismarck would scarcely be venturesome enough for so daring an enterprise. We believe the Roman Church to be permanently relieved of her Sovereignty and Power.

It is to be regretted that the Pope has not taken his proper position as a *subject*. He still possesses absolute sway over himself. He is responsible to no earthly power for his conduct. And until he is made amenable to all civil laws, there still remain the elements of retrogression.

As to the *future* of the Roman Catholic Church. The Church will certainly exist for awhile, and may perhaps enjoy prosperity. A revival of power is possible, although present circumstances render it unlikely. That, as an ecclesiastical organization, it will continue, is certain. But we believe it will remain as *the Beast* rather than as *Babylon*. It will be more especially in its *spiritual* and *influential* character that Romanism will now subsist. Probably most churches, orthodox and heterodox, will survive to the very beginning of the Millennium; and, purified, the Roman Catholic Church may have a place even in the millennial period. But its future is altogether different to its past. It may be the *recognized* church of many nations—may even be established by law; but it is divested of innate strength. It cannot hurt its neighbours,

nor by compulsion propagate its own sentiments. Popish Kings may “*give their power unto the beast,*” may unite in its defence, and even do battle in the interests of the Roman religion; but such an effort will be transient and abortive. Those who have made or shall make war for the beast have been and shall be overcome by the Lamb. And towards the conclusion of this vial the beast himself shall be taken, and cast, with the prophet, “into a lake of fire.” All the peculiar doctrines and practices of Romanism—Rome in its blasphemy and its iniquity shall be destroyed for ever. And what shall become of its upholders and abettors?

We just call attention to two verses in chapter xvii.—*And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.* (ver. 4). “The image here is that of Papal Rome, represented as an abandoned woman in gorgeous attire, alluring by her arts the nations of the earth, and seducing them into all kinds of pollution and abomination. It is a most remarkable fact that the Papacy, as if *designing* to furnish a fulfilment of this prophecy, has chosen to represent itself almost precisely in this manner—as a female extending an alluring cup to passers by.”\*

*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* (Verse 6.)

Rome has been most emphatically a *filthy* church, and a *blood-thirsty* church. Read all history.

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\* Barnes.—The Papacy is so represented on her coins.

## PARIS.

Paris was fully invested on the 19th September, and was closely besieged four months and a half. Every army destined for its relief was routed. Every sortie from within proved abortive. Starvation did its work; and on January 23rd, 1871, Jules Favre arrived at Versailles with proposals for capitulation. An armistice for three weeks was arranged, and on Feb. 6 was signed the terms of the surrender. And by every newspaper was placarded

THE FALL OF PARIS.

The whole of the forts surrounding the city were occupied by Germans. The garrison, nearly half a million of men, became prisoners of war. The enormous armaments and war material fell into the hands of the victors. And Paris was compelled to pay to Germany the sum of £8,000,000 sterling.

Paris was conquered, humiliated; and famine was at her gates.

But the deepest humiliation of all has been the occupation of this proud city by German troops. It was the most dreadful stroke of the war. But in spite of the threats of Paris, and the hectoring of London, and any vision of massacre that might be presented, they were compelled to bear it.\* What a reverse of fortune. France overpowered by Germany! The Prussians in Paris!

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We cannot escape the impression that in the description of the fall of the apocalyptic Babylon (Chap. xviii.), there are strong allusions to Paris. It is true, Paris is not utterly destroyed, as the prediction seemed to indicate a city would be. But she is shorn of her glory. Her pride

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† The dignified and conciliatory behaviour of the Prussians alone, prevented a terrible collision.



and prowess have been taken from her. She feels herself abased and degraded. She is emphatically a FALLEN CITY. We propose considering a few characteristics of past and present Paris, and making some apocalyptic strictures. Our references will be chiefly to the eighteenth chapter.

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A LUXURIOUS QUEEN.—*How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.* (Chap. xviii. ver. 7).

*All nations have drunk of the wine of the wrath of her fornication &c.* (Verse 3.)

Paris has long reigned in imperial splendour—the capital of fashion—the world's rendezvous for pomp and show. A city of hilarity and glee—always light-hearted and joyful. A very queen in attractiveness, and gaiety, and glitter, “glorifying herself, and living deliciously,” mistress of etiquette, dictating the tastes and courtesies of all surrounding nations. *Society*, and especially *wealthier society*, was very much what Paris made it.

No better comment can be given than in the attached verses. The unison of idea is the more remarkable as coming from opposite sources.

All races and regions their worshippers gave,  
And none but was fain to be sometime her slave.

So she revelled, and ruled, wiled, and wantoned, and won,  
Like to her seen in Patmos in purple attired,  
Deckt with gold and fair stones that shot light as the sun,  
In her hand a gold cup, for their lips that desired,  
Of all filthiness full, and a name on her brow,  
That seemed fitting her then, but so seemeth not now.

The city is besieged in the dead of winter, and famine stalks on apace. And bombardment comes.

And at last with the Famine and Frost has come Fire,  
O'er that head, erst so dainty, its baptism to pour,

Till her crown of proud towers topples down in the mire,  
And death-shrieks are shrill through the crash and  
the roar.

Is't despair or defiance thus nerves her to stand,  
Though shiver'd hilt-high is the sword in her hand?

Bids her hold her bent brows still confronting the flame,  
Whose hot hungry tongue licks her beautiful hair,  
As if in its fire she would purge sin and shame,  
Draw strength from starvation, defence from despair,  
Till we ask in amazement and awe—can it be?  
Is this Delilah, *Queen of Earth's Wantons*, we see.  
—From *Punch*, Jan. 28th, 1871.

The foe is at thy gates,  
The world in horror waits  
Thy doom, imperial city!  
No more *enthroned a Queen*,  
In glitter and in sheen,  
But gloom is thine, O city!

Thou led'st the world away  
With scenes of folly gay,  
To live but for to-day, O city!  
Now, horror on thy face,  
Thou sittest in thy place,  
And life is more than play, O city!

Thou has slept a careless sleep,  
Hast drunk of pleasure deep,  
Hast revelled in glee, O city!  
*The Queen of every clime*,  
How gaily fled the time,  
When the nations came to thee, O city!  
—*City Road Magazine*, Jan. 1871.

The italics are our own.—So far back as A.D. 1100, one exclaimed, “O seducing and corrupting city!” And her frivolity has intensified with the lapse of years. There has been no reform or repentance. A city so notoriously profligate that further comment is unnecessary.

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A CITY OF UNBELIEF.—M. Drevet, writing to the *Eclaireur* of St. Etienne, put forward a plan for erecting Paris into an independent State, arguing that

“It is the best practicable solution for a situation which has become impossible. Free-thinking Paris and the Catholic provinces have come to a point at which all accord between them is illusory; when the capital wants to go forward the departments draw back, and complete stagnation is not far off. Let the provinces, then, hold to their gods, in whom Paris does not believe; let one respect what the other contemns. Beyond the Seine, God is Omnipotent; within it He is only a myth, which is the laughing-stock of everybody. Paris should, therefore, become a city apart, governing itself in its own fashion, and leaving to the provinces equal liberty. Everybody could thus go where his affinities led him; the Parisian believers in a God could go into the country to adore Him at their ease; the provincial sceptic to Paris to swell the ranks of Free-thinkers. Paris would be a free Republic, while the provinces would choose a Bonapartist, Orleanist, or Legitimist Government, as it might think best. At present Paris has to drag the cannon ball (a French military punishment) of the Catholic provinces, while the latter are scandalized at being towed by an ultra-Voltairian city.”

After three months' blockade, the London *Times* came out with an explanation of her heroic endurance:—

“If Paris has risen to heroism—if its endurance has surprised its friends and discomfited its enemies, the secret of its contempt for former pleasures is found in the new-born patriotism to which it has given life. Frenchmen are, in fact, at this moment, proving to the world that, though they may believe in nothing else, they believe in France, and their belief has given them a fortitude and a courage which their best friends would never have attributed to them.”

Here, then, is the concurrent testimony of England and France. The Frenchman says God is “a myth” in Paris



—"a laughing-stock;" and that it is "an ultra-Voltairian city." And the leading journal of Britain clearly insinuates that its citizens believe in nothing but their city and France.

Now is it likely that the God of nature and revelation would continue to tolerate a citylike this—a city denying his Word and even his existence, and, withal, arrogating imperious pretensions, and exercising a world-wide influence?

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A CITY OF BLOOD.—*In her was found the blood of prophets, and of saints.* (Ver. 24). That the application is to Papal Rome, we believe, but France has also her guilt to bear.

There was a day when the Bible was highly esteemed among Frenchmen, and Protestantism flourished.—

"The progress of the Reformation during the closing years of Francis I. and during that of his son and successor, Henry II., was rapid and continual. Several large provinces declared for the new doctrines; and 'some of the most considerable cities in the kingdom,—Bourges, Orleans, Rouen, Lyons, Bordeaux, Toulouse, Montpellier, and the brave Rochelle,—were peopled with the Reformed. It was calculated that, in a few years, they amounted to nearly one-sixth of the entire population, and almost all classes ranged beneath the Reformation banner. The provincial nobles were almost all secretly inclined to it. There were, indeed, scarcely any classes which collectively adhered to Rome, except the higher ecclesiastics, the nobles of the Court, and the fanatic and licentious mob of the good city of Paris.'"

But the Protestants (then termed Huguenots) were subjected to long-continued and bitter persecution.

"The Vaudois of Provence, a whole race of the most estimable and industrious inhabitants of France, were exterminated because of their religion. Men, women, and children were slain

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\* That mob has since turned infidel.

in indiscriminate massacre, their cities were razed to the ground, their country turned into a desert, and the murderers went to their work of carnage with the priests' baptism on their swords, and were rewarded for its completion by the prayers and blessings of the clergy.'

Violence and persecution raged against the Huguenots, and in 1572 the butchery culminated in the horrible massacre of St. Bartholomew.

"It was a premeditated and most infamous atrocity. On the 24th August, 1572, at the noon of night, fit time for deeds of blood, the queen-mother and her two guilty sons were shivering in all the timidity of cruelty in the royal chamber. They maintained a sullen silence, for conscience had made cowards of them all. As they looked out uneasily into the oppressed and solitary night, a pistol shot was heard. Remorse seized upon the irresolute monarch, and he issued orders to arrest the tragedy. It was too late, for the royal tigress at his side, anticipating that his purpose might waver, had already commanded the signal, and even as they spoke, the bell of St. Germain aux Auxerrois tolled, heavy and dooming, through the darkness. Forth issued the courtly butchers to their work of blood. At the onset the brave old admiral\* was massacred, the Huguenots in the Louvre were despatched by halberdiers, with the court ladies looking on. Armed men, shouting 'For God and the king,' traversed the streets, and forced the dwellings of the heretics. Sixty thousand assassins, wielding all the weapons of the brigand and the soldier, ran about on all sides, murdering, without distinction of sex or age, or suffering, all of the ill-fated creed; the air was laden with a tumult of sounds, in which the roar of arquebus and the crash of hatchet mingled with blaspheming taunt and dying groan.

"The populace, already inflamed by the sight of blood, followed in the track of slaughter, mutilating the corpses, and dragging them through the kennels in derision. The leaders, the Dukes

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\* Coligny—a Protestant leader.



of Guise, Nevers, and Montpensier, riding fiercely from street to street, like the demons of the storm, roused the passion into frenzy by their cries—‘Kill, kill! Blood-letting is good in August.\* By the King’s command. Death to the Huguenot! Kill!’ On sped the murder, until city and palace were gorged. Men forgot their manhood, and women their tenderness. In worse than Circean transformation, the human was turned into the brutal, and there prowled about the streets a race of ghouls and vampires, consumed with an appetite for blood. The roads were almost impassable from the corpses of men, women, and children—a new and appalling barricade; ‘The earth was covered thick with other clay, which her own clay did cover.’ Paris became one vast Red Sea, whose blood-waves had no reflux tide. The sun of that blessed Sabbath shone with its clear kind light upon thousands of dishonoured and desolate homes; and the air, which should have been hushed from sound until the psalm of devotion woke it, carried upon its startled billows the yells of fierce blasphemers, flushed and drunk with murder, and the shrieks of parting spirits, like a host of unburied witnesses, crying from beneath the altar unto God, ‘How long, O Lord, how long!’

“The massacre was renewed in the provinces; for seven long days Paris was a scene of pillage; fifteen thousand in the capital, and one hundred thousand throughout the whole of France, are supposed to have perished, many by the edge of the sword, and many more by the protracted perils of flight and of famine.

“Consider all the circumstances of St. Bartholomew’s massacre; —the confederacy which plotted it in secret; the complicity of the king and court; the snares laid for the feet of the Huguenots; the solemn oaths of safety under whose attestation they were allured to Paris; the kisses by which, like the Redeemer whom they honoured, they were betrayed to ruin; ‘the funeral meats which coldly furnished forth the marriage tables;’ the dagger of wholesale murder, whetted upon the broken tables of the

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\* The most frightful carnage of the late war was in August.



Decalogue, and put by priests and nobles into the hands of a maddened crowd; the long continuance of the carnage—the original as it was of the Reign of Terror; and, lastly, the uplifting of red hands in thanksgiving, the ringing of joy-bells at Madrid and Rome, and the baptism of all this horrible butchery by the insulted name of religion;—and we cannot avoid the conclusion that nothing in the annals of human history involves such flagrant violations both of earthly and heavenly law—that there is a combination of atrocious elements about it for which we look elsewhere in vain, and that it stands in unapproachable turpitude, the crime without a shadow and without a parallel.”\*

It is true these massacres were perpetrated at the instigation of the Romish Church; but France was quite agreeable, and Paris was eager.

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JUDGMENTS COME.—*How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. (ver. 7).*

*Her plagues shall come in one day, death, and mourning, and famine. (ver. 8).*

Her torment and sorrow should come suddenly and unexpectedly in death, and mourning, and famine.

The late fearful war brought it upon Paris.

And thus in the words of poesy from which we have already quoted :

“Behold, o’er her borders the foeman hath storm’d,  
And her guards sent to meet him like straws swept away;  
And now at her gate his battalions have form’d,  
And close and more close draw their iron array;

“For her meats of the costly, her wines of the choice,  
She eats of the coarse, and drinks of the cheap:  
The smooth limbs that were wont in down beds to rejoice,  
On the straw by the bivouac watch-fire can sleep:  
And her brow hath ta’en sternness, and hardness her hand,  
And the lips that lisped love-songs sound words of command.

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\* Punshon’s “Huguenots.”

“ Nor the shot and the steel of the foeman alone,  
 She has found—this soft wanton—endurance to face ;  
 With worse waste of the heart, than the shots of the stone,  
 The slow tooth of famine its way gnaws apace ;  
 And the warmth in her blood aiding fame to kill,  
 The winter Frost creeps with its death-dealing chill.

“ And at last with the Famine and Frost has come Fire,” &c.

After all the havoc of battles came the terrible siege. At the time of capitulation the authorities had miscalculated by eight days the quantity of provisions in the city. It was on the brink of starvation. PARIS FAMINE RELIEF FUND glared in the Advertisements of Newspapers. Had it not been for the most energetic efforts by the Prussian army, by France, and by London, the Parisians must then have succumbed to hunger.

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AND LAMENTATIONS.—*Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! For in one hour so great riches is come to nought. (ver. 16, 17.)*

*Such a Beautiful City !* This exclamation sounded through the newspapers, and echoed through the length and breadth of the land. The King of Prussia was a Vandal, a vampire—anything but a gentleman. On the question being proposed, Why should Paris be exempted from the ordinary war-lot of fortified cities ?\* Quickly and tersely came the response, *Oh, but it's such a beautiful city !* And the King and his armies generally had to encounter rounds of abuse for presuming to beleaguer a place so lovely. As if Justice must refrain from its course for Beauty. A people be allowed to luxuriate in all their arrogance and magnificence for Beauty. Beauty to be a pass-port to salvation !—Oh, it's a mercy for the over-

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\* If Paris was never to be bombarded she should never have been fortified. Every fortified place is liable to bombardment.

runners of Canaan, and the conquerors of Jerusalem and Babylon, that the London newspapers did not issue in their day. What withering anathemas would have fallen on their heads !

Beauty may be dazzling and paramount to mortals, but it is not so with God. If glitter and elegance were a principal consideration with the Almighty, Sodom would not have been consumed, Jerusalem and its temple would have been spared (and where was ever anything on earth so glorious as Solomon's temple ?) and Nineveh, Tyre, and other magnificent cities would have remained in pristine grandeur to this very day. And why spare Paris, if her only plea for forbearance is her pageantry ? Why should the correcting rod of justice be withheld, when all the remedies of mercy fail ?—External splendour has no necessary connection with the triumph of right. If vice is to be unpunished because enshrined in beauty, God's moral government must be at an end.

*A Bewailed City.* Nations deplore her fate, but no one has nerve enough to fly to her rescue. They pity her distress, and bemoan her helplessness, because she was so rich, and great, and beautiful. But not a hand is lifted in her defence. And Kings and Cabinets, and Parliaments and Peoples, in the old world and the new, stand afar off, and mourn, saying, Alas, alas, that great, that mighty city !

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We have been struck with some passages in the prophetic account of the ruin of the first Babylon. Two or three we append.

“Behold the days come, saith the Lord, that I will do judgment upon her graven images : and through all her land the wounded shall mourn.”



“Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.”

“Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompense shall surely requite.” (Jeremiah li., 52, 53, 56.)

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And the present condition of Paris must be acknowledged to be critical. Speaking figuratively, a spark seems sufficient to enwrap her in conflagration. When their susceptibilities are so extreme that they will not submit to a German occupation—when the irritation is so intense that a line of demarcation has to be drawn in the city between the French and German quarters, lest a trifling disagreement should lead to a general massacre—whilst the city is so restless and explosive that her authorities fear to assemble their Parliament there—whilst there are 100,000 armed men, with 200 pieces of cannon and many batteries of mitrailleuses who acknowledge no government but themselves,\* and Montmartre bristles with Red Republican guns, pointed at the very heart of the city, it must be confessed that imminent peril still waits on Paris.

And yet we hope the lessons designed will be humbly and contritely learnt, and that from

“The plague, and dearth, and din of war”  
she may awake to a nobler life.

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A section we have prepared on the PROSTRATION OF FRANCE, with notices of the Peace, must be omitted for want of space. But it is possible that events may call for a Supplement.

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\* March 18th.

## THE MILLENNIUM.

WE will now set forth, and endeavour to prove, by the Word of God, the following propositions :—\*

i. The Gentiles are being “called,” and their fulness is being “brought in.” This concerns the present dispensation, and is preparatory to the Millennium.

ii. The Jews shall, towards the close of the present dispensation, and commencement of the Millennium, be restored to their own land.

iii. Every form and variety of Error shall then be overthrown.

iv. A restraint shall also, at that time, be placed on the power and authority of Satan.

v. A period of universal peace and righteousness shall be inaugurated—the period commonly known as the Millennium.

I. The calling of the Gentiles is a leading principle of the present dispensation. And herein Christianity differs from all other religions that have ever been recognized among men. Every other religion has been a *localized* religion: it has been national, sectional, particular: it has been intended for one particular nation, and one particular people: and hence it has been recognized within certain definable and national limits.

Thus: Confucius wrote and taught for China and the Chinese; Guadama set forth his system of Buddhism for the inhabitants of India; Zoroaster gave a religion to the Persians; Epimenides modified and expanded the Greek

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\* The writer of the following pages is a respected Christian Minister. He has devoted considerable attention to the subject, and holds what are commonly known as strictly Millennial views. We do not agree with all of them. Nevertheless, we do not think it advisable to interfere with the symmetry of the argument by making any alterations. They are opinions held by many wise and godly men in different branches of the Christian Church. But we will, as we advance, indicate those opinions that we ourselves do not hold. ED.

mythology for the Athenians; and Numa Pompilius was a religious legislator, first for the kingdom of Rome, and then for the Roman commonwealth and empire. And so with every land and nation: it has had its own national gods, its national rites and ceremonies, its national forms and habits of religious thought. And even the Mosaic economy, given amid the thunders and lightnings of Sinai, was designed and intended for the land of Canaan and the Jews.

Christianity is the only religion that has ever been established, designedly and intentionally, for the benefit of the whole world. Hence there is nothing national, sectional, or particular about it. It goes to man in general, and to man universally, and for every man it has a message from the Most High God. It goes into "all the world;" it has a message to "every creature." And herein there is not only a fulfilment of the purposes of the Lord concerning man's salvation, but also a direct reference to the future Millennium of glory.

That the Gentiles should be evangelized is a clearly revealed truth of the Old Testament prophecies. Take Isaiah xlii. 1, 6, 7. "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment *to the Gentiles*. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee; and give thee for a covenant of the people, for a light *of the Gentiles*: to open the blind eyes, etc,"—where we have a clear reference to the evangelization of the Gentiles—the words being applied by our Lord in his ministry to himself. And the aged Simeon glorified the Most High, who had given "a light to lighten the Gentiles."

The Apostles went to the Gentiles. They preached to,



and evangelized, the Gentiles. And not only at Jerusalem among the Jews; but at Antioch, at Ephesus, at Corinth, and at Rome, among the Gentiles, converts were won to the faith of Christ, and the future universality of his kingdom was foreshadowed.

And what has been the history of the Church of Christ during the last 1800 years? It has been the history of the Gospel among the Gentiles. What has been the Church? It has been a Gentile Church. Who have been the ministers of the Church? Gentile ministers. What is the Church now? A Gentile Church. Who are the most active evangelizers of the world? The Gentiles. And who are most earnest in bringing the glory of the Lord home to the hearts of "God's people Israel?" The Gentiles. And thus the word of the Lord is receiving its fulfilment: "That the Gentiles should be fellow-heirs, and members of the same body, and partakers of the inheritance which is of Christ in the Gospel." The Gentiles are being called.

But further, the calling of the Gentiles has a close connection with the destiny of the Jews.

The Jews are rejected: the Gentiles are called. The Jews are dispersed: the Gentiles are being gathered together. And there appears to be a providential connection between the destinies of those two peoples.

St. Paul refers to the matter in Romans xi.

The Jews were the "good olive tree:" the Gentiles were the "wild olive tree." Branches of the "good olive tree" were "broken off:" branches of the "wild olive tree" were "grafted in." That is to say: the Jews were rejected, scattered, and dispersed; the Gentiles were called, gathered together, brought home. And the Gentiles assume the position, and receive the blessings and privi-

leges, which the Jews have forfeited, and of which they are deprived. And St. Paul says: "Thou wilt say then," *i.e.*, thou that art a Gentile, and of the "wild olive tree," but art called by the mercy of the Lord, and "grafted in;" thou wilt say, "The branches were broken off that I might be grafted in." But no; we must be careful how we argue on such a question. The branches were not broken off *that* thou mightest be grafted in. It was not done intentionally, in that manner. It was not because the Lord loved thee more than he loved the Jew; and it was not that he rejected the Jew *in order* to shew his mercy towards thee. No. "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee."

St. Paul, therefore, simply directs attention to the *fact*. Because of their unbelief the Jews were rejected; the Gentiles are accepted in their faith. That is the fact. And thus, while the Jews, once so highly favoured, are wandering so far away from their Redeemer; the Gentiles, once so dark and benighted, are being brought near by faith. And there is a providential connection between their destinies, which will be seen further as we advance.

II. The Jews shall again be restored to their own land.

1. Romans xi. 1 and 2. "I say, then, hath God cast away his people? God forbid. God hath not cast away his people whom he foreknew." That is: He hath not *wholly* and *utterly* separated them from himself. They are scattered and dispersed; but they are not "cast away."

2. Romans xi. 25 and 26. "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in; and so *all* Israel *shall be saved*." And here note:

As they are not "cast away" *for ever*, so neither are they *all* "blinded." There is a "remnant" now among the Jews, who are being saved, "according to the election of grace," even as it was foretold by the Apostle.

But the vast body of the Jews are "blinded." And we are told that this blindness shall continue "till the fulness of the Gentiles be come in." *Then, when the "fulness of the Gentiles is come in," "all Israel shall be saved."* Now, is there any impropriety in supposing that they shall be saved *in their own land*?

3. Acts i. 6 and 7. "Lord, wilt thou, at this time, restore again the kingdom to Israel?" What did he say? Did he say the kingdom had *never* again to be restored? Did he say they were in error? Did he say the expectation of the kingdom should never be realized? No. He simply said: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Hence, there was evidently no *rejection* of the idea of the kingdom being restored unto Israel.

4. St. Luke xxi. 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled."

The following is a simple historical statement. They *did* fall by the sword; they were carried away captive into all nations; and from that day to this—for more than 1800 years—without intermission—*Jerusalem has been trodden down of the Gentiles.*

How long *shall* it be so trodden down? "Till the times of the Gentiles shall be fulfilled." And *when* the times of the Gentiles shall be fulfilled shall it *then* be trodden down? Evidently no. Then what is the plain meaning of this text? It is that, when the times of the Gentiles are fulfilled,



the Jews shall re-possess and re-inherit their own land. For the "bringing in of the fulness of the Gentiles," in the phraseology of St. Paul, evidently corresponds with the "fulfilling of the times of the Gentiles" in the language of our Lord; and "so, all Israel shall be saved." (1) They shall all acknowledge the Messiah; (2) they shall all return to Jerusalem and the inheritance of Abraham.

5. Jeremiah xiii. 6. "In his days Judah shall be saved, and Israel shall dwell safely," In whose days? In the days of the "righteous Branch" of the "House of David." In the days of the "king" who shall "reign and prosper, and execute judgment and justice in the earth."

Let us suppose that this referred to the First Advent of our Lord—when he came as the Babe of Bethlehem. *Was* Judah then "saved?" *Did* Israel "dwell safely?" The history of the time answers "no." Then has the prophesy *ever* been fulfilled? It has not. Judah has *never* been "saved;" Israel has *never* "dwelt safely." But they shall some time.

Read verses 7 and 8. "They shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up the House of Israel from the north country, and from all countries whither I had driven them; and they shall dwell in their own land." And here pause one moment. In connection with the "reign" of the "Branch," there is to be a return from the "countries" whither they had been "driven," to their "*own* land." Did they return in this manner from those "countries," to dwell in their "own land," when Jesus first came among men? No. Have they ever returned? No. "But" it may be argued "it refers to the return from Babylonish captivity under Cyrus." Then, is *Cyrus* this "Branch?" Is *He* "the

Lord our Righteousness?" No. Then it does not refer to the time of Cyrus. And it was not fulfilled in the time of our Lord. In fact, it has *never* been fulfilled.

But it *shall* be. The Jews shall return from the "north country," and from "all countries whither he has driven them;" they shall "dwell in their own land." "Judah shall be saved, and Israel shall dwell safely;" and "so, all Israel shall be saved."

6. Isaiah xi. 11, 12, 16. "And it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of His people that shall be left from Assyria, &c." Notice the phraseology: "The *second* time;" the "remnant of his people shall be left."

It is not the *first* time. That was under Cyrus. *That* was when He set His hand the *first* time. But He shall set His hand the *second* time," *in that day*; and he shall restore the "remnant of his people that *shall be left*." In fact, the Ten Tribes, who *did not* return under Cyrus; who have never returned; who are at present lost to the knowledge of man; even the Ten Tribes shall be recovered and restored in the "day of the Lord of Hosts."\* Isaiah ii. 12.

For "He shall set up an ensign for the nations, and shall assemble the *outcasts of Israel*, and gather together the dispersed of Judah, *from the four corners of the earth*. And there shall be an highway *for the remnant of His people that shall be left from Assyria*, like as it was with Israel in the day that he come up out of the land of Egypt."

And then what follows? "And in that day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest

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\* This is more than we anticipate. Ed.



me." And here is another idea. This 12th chap. of Isaiah has a most important prophetic meaning. It is no less than a song of joyous thanksgiving for Israel, when they shall all again have been restored to their "own land." Other meanings it has; but that is most certainly its *primary* meaning.

III. The Millennium shall be characterised by the overthrow and destruction of every form and variety of Error.

We notice here that we have no reason to expect that, when the Millennium commences, *all* the Gentiles shall be found a *converted* people. By no means. On the contrary: there is every reason to believe that not only Popery, Mahommedanism, and Infidelity, but also Idolatry, shall then be in active existence. And hence we may determine what is the meaning of the language of St. Paul, "until the fulness of the Gentiles be brought in." It does not mean that all the Gentiles shall be *converted*; but that the "times of the Gentiles *shall be fulfilled*." The Lord Almighty has determined the time. He has "put it in His own power." He has arranged it according to his own will. And when the "times of the Gentiles shall be fulfilled," then the "fulness of the Gentiles shall be brought in." All who *will* accept of mercy among the Gentiles and be saved, *shall have* accepted mercy, and shall have been saved. The matter rests with themselves: they are free agents. But the mission of the church is now to the Gentiles; and when the morning of the Millennium dawns, then the "fulness of the Gentiles" shall have been "brought in." Hence the present dispensation is emphatically and pre-eminently the dispensation of the Gentiles; and it behoves us as Gentiles to be active and energetic in carrying the Gospel to the Gentiles, that a vast and mighty multitude may be the saved of the Lord "in that day."



But, at the commencement of the Millennium, there shall be the complete and final overthrow of Error. Then shall be the last great contest between truth and error, between light and darkness, between Emmanuel and Diabolus. And the truth, the light, our Emmanuel, shall gloriously overcome.

Take, especially, Revelation xix. from ver. 11 to the end of the chapter. The language is most vivid and fearful. Much is said elsewhere in this book. But here the visions appear to be concentrated in one. Other vast and mighty changes will be effected, as has been said; but here is the unfolding of the last and final strife. The "white horse" and its Rider, whose name is "Faithful and True," who comes to "judge" and to "make war." His omniscience—his "eyes as a flame of fire;" His omnipotent sovereignty—"on His head many crowns;" His Imperial Majesty—"clothed with a vesture dipped in blood" (probably referring also to His atonement); and His name—"the Word of God."

The "armies of heaven" follow him upon "white horses." Those are the saints glorified. He comes to "smite the nations" with the "sharp sword" that "goeth out of his mouth;" and to "rule them with a rod of iron," *i.e.* with might that shall be irresistible. He also "treadeth the wine-press of the fierceness of Almighty God." An expression very vivid, and of fearful import for the nations; for He is "King of Kings, and Lord of Lords."

And, besides, the contest between Christ and Belial is now to be finally decided. The controversy is to be determined at last. An Angel cries to the fowls of the air to come to the "supper of the great God," and to feast on "the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that

sit on them, and the flesh of all men"—i.e. of all who shall oppose him.

For see, ver. 19. The "Beast, and the Kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Then comes the overthrow. The "beast was taken;" so was the "false prophet;" and these both received a condign punishment. They were "cast alive into a lake of fire burning with brimstone." Then the remnant were "slain with the sword of Him that sat upon the horse." They remained unburied on the field of battle; and "all the fowls were filled with their flesh."

And thus, when the "fulness of the Gentiles is brought in;" when the "times of the Gentiles are fulfilled;" when the Jews "dwell in their own land;" and when the rule of the "righteous Branch" shall be fully inaugurated;—then, that period shall be signalized by the total and complete overthrow and subversion of every form and variety of error. False religions and false philosophies shall all cease to be.

The more fully to substantiate this opinion we refer to the 2nd chapter of Isaiah. We exclude verses 6, 7, 8, and 9, as they evidently refer to things with which the world is familiar. But let any one carefully study the *remainder* of that chapter, and then answer this question: Has it been fulfilled? Has any of it been fulfilled? Was it fulfilled in the days of our Lord? Or, has it been fulfilled in the history of the Church? If so, where? and when?

It refers to a certain definite time—a time, certainly, that will be easily recognized when it arrives. Notice the following expressions: "in the last days," (verse 2); "in that day," (ver. 11, 17, 20); "the day of the Lord of

Hosts," (verse 12); and the day "when he ariseth to shake terribly the earth," (verses 19, 21). Here there is a certain period plainly specified; and that period will have certain prominent and important characteristics—characteristics that will distinguish it from every other period that has ever been witnessed.

Is it not to be identified with the period referred to in Revelations xix.? Does it not refer to the final overthrow and destruction of error, and the inauguration of millennial glory? And have we not in this chapter that complete triumph of the truth, and subversion of ungodliness, that we are taught to expect in connection with that blessed period?

The language is very forcible both in Rev. xix. and in Isaiah ii. In one chapter there is a representation of a great battle, awful carnage, and a great and glorious victory. In the other chapter we have the day "when He ariseth to shake terribly the earth," the "day of the Lord of Hosts"—when he exerts His might, and causes His great power to be known,—casting down everything that opposes the progress of His triumphal chariot.

The period shall be signalized by the total and complete overthrow of idolatry. Isaiah ii. 18, "And the idols He shall utterly abolish." Again, Verse 20, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His Majesty, when he ariseth to shake terribly the earth." And thus, the final overthrow of idolatry is unquestionably identified with the day "when he ariseth to shake terribly the earth;" and *after* that period idolatry shall no more prevail.

Thus we have the overthrow of Popery and Mahomed-



anism in Rev. xix.; and (so far) of Idolatry in Isaiah ii. Let us now see if we have any indications as to the issues of Infidelity.

Take Isaiah ii. 11 and 17. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." What does this mean? Is it not a reference to the *intellectual* manifestations of man? For, in his intellectual manifestations is not man "lofty" and "haughty," and does he not exalt and magnify himself against the truth of the Lord?

Take the following: "I would advocate the reading of the Bible in the schools of England," said a gentleman who was a candidate for election to a School Board, "for the same reason that I would advocate the reading of the Shaster in the schools of India, or of the Koran in the schools of the Mahomedans;—because it is the sacred book of the country." And so the Bible is degraded to a level with the Shaster and the Koran; and it is to be read simply because it happens to be the "sacred book of the country."

Another said, "I regard the Bible as a national epic, containing many beautiful thoughts, that may be advantageously studied by the rising generation." And in this manner the Bible is placed on a level with Shakespeare, Milton, Young, Wordsworth, and Tennyson, as a "national epic, containing many beautiful thoughts, that may be advantageously studied." Placed on a pedestal certainly it is; but there are other pedestals high as its own; and on these pedestals are other "national epics, containing beautiful thoughts, that may be advantageously studied." There is no reference to its Divine origin; it is not said to contain Eternal Truth; it is not exalted and

magnified *above* other books, around which other books may conveniently cluster and gather, but which it surpasses and excels a thousand-fold. No. It is brought down to a common level with other books, and other books are its equals and compeers.

And then, as regards the *criticism* of the Bible. The same principles of criticism are applied to it as are applied to any other author—to Homer, or Virgil, or Ovid, or Spencer. Man makes his mind a great “verifying faculty”—the only certain and infallible test of Truth and Error; and that which his mind assents to as true, that is held to be true; that which his mind rejects as false, that is said to be false. Hence the *miraculous* and *supernatural* are rejected altogether. And it is said to be as impossible, as incredible, and as mythical, that a road could be made between walls of fluid water; that iron could swim; that the bones of a dead man could impart vitality to a corpse thrown into his grave; or that a hungry crowd of over 5000 people could be fed with five barley loaves;—these things are said by these men to be as impossible, as incredible, and as mythical, as are any of the marvellous and supernatural stories related by any of the authors just named: as, for instance, that Daphne was changed into a laurel; that Hercules, when only an infant in his cradle, strangled the two serpents sent to destroy him; or that the “Red-crosse Knight” accomplished all the prodigies attributed to him in the “Fairie Queene.” What the mind of man cannot comprehend it rejects; and *ab initio*—from the very beginning—as a ruling and fundamental principle—it objects to prophecies and miracles. Prophets *may* now and then be right, by a happy chance, just as fortune-tellers are; but prophesy, as a principle, is altogether excluded; while miracles are regarded as superstitions.



and vulgar myths, if not downright impositions and shams. And thus, in the hands of these men—these “free-handlers” of the word of God,—the Bible becomes a mere fleshless and bloodless skeleton, containing a certain basis of historical truth, and a few good precepts and maxims:—containing *that*—and *nothing more*. And when we think, again, of the fearful opinions of Socinians, Deists, Atheists, and Materialists, who advance step by step, from a denial of the atonement and of Christian doctrines, to a denial of the existence of the Deity at all, and the deification of matter, making nature itself to be its own God, and scouting the very idea of the existence of “spirit” whether in *connection with* matter (as the soul of man) or *separate from* matter (as disembodied spirits, or the Godhead);—I say, when we consider all these things, is it not clear that man is “lofty” and “haughty?” And is not this the “loftiness” and “haughtiness” in the text we are considering?

But “the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day”—in the “day of the Lord of hosts”—“when he ariseth to shake terribly the earth.” And that shall be the day when he comes in His glory—to judge and to make war—to “tread the wine-press of the fierceness and wrath of Almighty God.”

It is a grand idea—that he shall come personally to execute judgment on the wicked, and to inaugurate the Millennium. It is an opinion held by many wise and holy men—a grand and sublime idea—one of the grandest and most sublime in the conceptions of the human mind. Once he came as a man—the babe of Bethlehem—the “man of sorrows”—the “seed of the woman.” He lived as a man, ate and drank as a man, travelled to and fro as a man, was wearied and fatigued as a man, was reckoned and esteemed



as a man, and was *despised* and *rejected* as a man. But consider the difference when he comes thus personally in His glory. It will not be as a man, and as an equal; it will be as a King and as a superior. It will be as a Monarch in his dominion—the Everlasting Monarch of the Universe. His “eyes as a flame of fire;” “on his head many crowns;” the ensanguined robe, the “vesture dipped in blood;” the name written “on His vesture and on His thigh,” KING OF KINGS AND LORD OF LORDS. The armies of heaven attending Him; the sword wherewith He shall “smite the nations;” and the awful majesty and power with which He shall “tread the wine-press of the fierceness and wrath of Almighty God.” Then the terrible battle with the legions of the wicked, and with the hosts of Hell; and the fowls of heaven feeding on the flesh of the vanquished. It is a grand and sublime idea. Verily it shall be the “day of the Lord of hosts”—the “day when he ariseth to shake terribly the earth.”

Where shall be the “free handler” of the word of God in that day? Where the Socinian, who denies the Atonement, and Christian Doctrine? Where the Deist, even though his opinions had, erstwhile, been held with all the eloquence of a Chesterfield or a Volney, with all the gloomy mysticism of Rousseau, or all the bloody terror of Robespierre? And where the daring Atheist and gross Materialist? Yes, where shall they be?

Shall these opinions be *still* maintained? What, in view of that Majesty and glory? In view of that pomp and panoply? in view of that kingdom and dominion? It is not the “man of sorrows:” it is the “Lion of the tribe of Judah.” And if the sight of an earthly monarch, dressed out in the trappings of royalty, be calculated to awe and subdue all those who stand in the presence; how

much more shall the appearing of Christ, invested with the glory of His Eternal Regality, awe and subdue those who shall stand in *His* presence? Yes! His very appearing shall confirm every attribute of His Divinity and every iota of His word; and the ways of God to man shall be finally and for ever vindicated. The tongue of the slanderer shall be silenced. And there shall not be one in the ungodly throng who shall not wish that his hand had withered ere he had written the calumny, and that his tongue had been plucked up by its roots ere he had uttered his blasphemies against the Most High.

And the "lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down; and *the Lord alone shall be exalted in that day.*"\*

Thus we think we have established the proposition, that at the commencement of the Millennium of Glory every form and variety of error shall be finally overthrown and destroyed. And in this shall be embraced Popery, Mahomedanism, Idolatry, Infidelity, and every manifestation of false religion and false philosophy. The overthrow shall be signal and complete.

IV. A Restraint shall be placed on the power of Satan.

Rev. xx. 1, 2, 3. It matters not whether Satan shall be literally "bound" with a "great chain." It is the *idea* we care for. And the idea evidently is that a restraint shall be placed on him, and that he shall not possess the great powers of deception and wickedness he possesses now. He shall no longer go to and fro like a "roaring lion."

V. The last idea is that it shall be a period of Universal Peace and Righteousness.

1. *Universal Peace.* I refer, first, to Isaiah ii. 4. "They

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\* The opinion that Christ will personally appear and reign is more than we can accept, Ed.

shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Has this prophecy ever been fulfilled? Have they beaten their swords into ploughshares, and their spears into pruning-hooks? Doth nation not lift up sword against nation? And do they learn war no more?

The second chapter of Isaiah has never yet received an adequate fulfilment; and it shall not till the dawn of the Millennial morn. And then shall dawn, too, the period of universal peace and amity. Weapons of war shall be no more invented; the scourge of war shall no more be sent forth; fields shall no more be devastated, homes no more pillaged, the valleys no more be full of slain, and the rivers no more roll with blood; and the cry of the mourner whose dear one has been cut down amid the carnage of the battle-field shall be hushed for ever. For "He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder, and burneth the chariot in the fire." "Be still" then, "and know that I am God."

Isaiah xi. also clearly refers to the future. It has not been fulfilled. It shall be fulfilled in the glory of the Millennium. Isaiah xi. 6, 7, 8, 9. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," etc.—language that is supposed by some expositors to refer to what shall be the actual condition of the animal kingdom in the last days; but by others to refer to the kindliness, amity, brotherhood, and peace, that shall be manifested by man to man, and shall generally prevail. We understand it in the latter sense, and perceive here a further proof of the period of Universal Peace. See also Hosea ii. 18, and Psalm lxxii.



II. But not only shall there be universal peace: there shall also be Universal Righteousness. It could not be otherwise. When the "fulness of the Gentiles" is brought in; when the Jews are restored to their "own land;" when Popery, Mahommedanism, Idolatry, Infidelity, and every form and variety of Error are overthrown and destroyed; and when a Restraint is placed on the power of Satan;—then, most certainly, there shall prevail Universal Righteousness.

Psalm xxii. 27. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him." Not "some," but "all." Habakkuk ii. 14. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." See also Daniel vii. 13, 14., Psalm ii. 8, and Psalm lxxii. 8.

Thus we think that, by the light of God's Holy Word, we have maintained the following positions:—

1. The Gentiles are being "called," and their fulness "brought in."
2. The Jews shall be restored to their own land.
3. Every form and variety of error shall be overthrown and destroyed.
4. A restraint shall be placed on the power and influence of Satan.
5. Universal peace and righteousness shall prevail.

There is another idea which we thought of numbering and placing in this list, viz.: the resurrection of the righteous dead, or, at least, of the martyrs.

Rev. xx. 4. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. . . . And they lived and reigned with Christ a thousand years."

This is evidently a resurrection distinct from the general resurrection in verses 11, 12, 13, this being *before* the thousand years of glory; that *after*. And the only question is: What does it mean?

Is it a resurrection, or is it no resurrection? If it is not, then what is it? If the word "resurrection" *does not mean* resurrection, what does it mean? Who is to say it does not mean resurrection?

If the word "resurrection" *here* does not mean resurrection, then *where* does it mean resurrection? If you deny that it means resurrection here, what is to prevent your neighbour from denying that it means resurrection anywhere? And what will become of the statements of the Bible on such principles as those?

But "It is difficult." What is difficult? "To have one resurrection at one time, and another at another time." It is not more difficult than it is to have any resurrection at all. The difficulty is not in believing in *two* resurrections, but in believing in *any* resurrection. Once admit that God *shall* raise the dead, and then you will easily admit that He may raise them whenever He pleases. And when there is a distinct statement that God shall raise at least *some* of the righteous dead at the commencement of a period of 1000 years, and the remainder of the dead at the close of that period of 1000 years, then the most reasonable plan seems to me to be to take it as it stands, to believe it, and to leave all the rest with Him, who orders all things according to His own will. But I go further:

Take I Cor. xv. 23. "Christ the first-fruits: afterward they that are Christ's at His coming." Who was the first-fruits? Christ. And who shall rise "at His coming?" They that *are Christ's*." Not they that *are not* Christ's; but "they that are Christ's." This is important. Every man,

shall rise "in his own order." And the "order" *here* seems to be, 1st. Christ; 2nd. They that *are* Christ's; 3rd. "then cometh the end." The only difficulty is as to whether there shall be an interval of 1000 years between the resurrection of "those that are Christ's," and the "end," when he shall "deliver up the kingdom to God even the Father." St. John says there will be.

See also: 1 Thess. iv. 16. "The dead in Christ shall rise first." *Then* "we which are alive and remain shall be caught up together with them (*i.e.* the dead who have been raised) in the clouds, to meet the Lord in the air." Here the Lord shall descend from Heaven with great pomp and panoply. At his descending the "dead *in Christ* shall rise first." Then we that are alive and remain shall be caught up together with the "dead in Christ," to meet Him in the air. There is not a word here respecting the resurrection of the wicked. They do not rise.

Once more. Philippians iii. 11. "If by any means I might attain unto the resurrection of the dead." What does St. Paul mean here? Was there any doubt about his attaining unto the resurrection of the dead? Is not the resurrection *certain* for every man? What does St. Paul mean here in this argument—in verses 8, 9, 10, 11?

But take a *literal* translation of the Apostles words: "If by any means I might attain unto the resurrection *from among* the dead;" and we have a clear and distinct meaning. At His coming those that "are Christ's" will rise. "The dead in Christ will rise first." This will be "the first resurrection." And this will evidently be a resurrection *not* of *all* the dead, but *from among* the dead. Hence St. Paul desires to give every diligence and to make every exertion, that, when that day comes, he may share in its glory; that he may have part in the "first



resurrection ;" that he may be of those who *are Christ's* ; and that so he may attain unto the resurrection "from among the dead."

It is questionable whether there is any reference at all in 1 Cor. xv., to the resurrection of the wicked. It is a joyful and triumphant argument, very comforting to the saints of the Lord. But does it embrace the resurrection of the lost ? Are such glorious terms used of the wicked ? Does it not refer exclusively to them that "are Christ's"—to the "dead in Christ"—to the "first resurrection"—to the resurrection of the saints ? At any rate, it is evident from the texts we have quoted that the lost will not rise exactly *at the same time* with the saved. Does not the Millennium come between the two events ?\*

"One thousand years." Is this the *literal* year ? Some hold one opinion, and some the other. We cannot decide. We know that in prophetic language a "day" often means a "year," as in the "seventy weeks" of Daniel, which mean simply *seventy weeks of days, i.e., 490 years*. We have seen the same meaning in Revelation. If it be so here, then this 1000 years means 365,000 years. Otherwise it is 1000 literal years. But which it is no man can say.†

"Satan shall be loosed." During the 1000 years, a complete restraint will be placed on him. He will be "cast into the bottomless pit ;" he will be "shut up ;" and a "great chain will be placed on him." Why ? "That he may *deceive the nations no more* till the 1000 years are fulfilled." All this language is highly expressive, and evidently represents a complete curtailment of his power

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\* Our own notion is that the statement in Rev. xx. 4, relates to the Martyrs only. We think the resurrection of the rest of the righteous dead will be subsequent to the Millennium, and before the resurrection of the ungodly.—Ed.

† We incline to the literal interpretation.—Ed.

and influence. But at the end of the 1000 years he shall be "loosed," and shall "deceive the nations."

"Gog and Magog." Those words simply represent the principle of wickedness in the "four quarters of the earth;" and the number of those who shall be seduced by Satan is "as the sand of the sea." But "fire shall come down from God out of heaven and devour them." Then Satan shall himself be cast into "the lake of fire and brimstone,... and shall be tormented day and night for ever and ever."

Then shall come the resurrection of the remainder of the dead; the great white throne; the opening of the books; the general judgment; and the final determining of the destiny of every one. And that is the period referred to by St. Paul when he saith: "Then cometh the end"—at the close of the dispensations. Then the reign of our Lord shall come to a close. His work shall be done. With the last judgment the final scene in His mission shall be witnessed. And "then shall he deliver up the kingdom to God even the Father." All "enemies" shall have been put under "his feet." Death shall have been robbed of its sting; Hades of its victory; and Death and Hades shall both be cast into the "lake of fire." Christ shall then resign the kingdom to Him who gave it to Him, and shall resume the position he had with his Father, through Eternity.

And now it remains that we make a few general observations on chapters xxi. and xxii.

Of course, as we believe in the *consecutive* order of events in this book, we must admit that these chapters refer to a condition of things that shall be realized *after* the resurrection and judgment. It is not *before* the judgment; and therefore it is not the Millennium—for the Millennium comes before the last judgment. It is after

the last judgment ; and it is evidently a representation of the condition of the Blessed.

In the imagery in this chapter there seems to be some connection with this earth. There is a "new earth ;" the "New Jerusalem" descends "out of heaven" evidently to the earth ; and its glory is seen from a "great and high mountain"—one of the mountains of the earth.

What does it mean ? What has "heaven" to do with "earth ?" What connection is there between the "New Jerusalem" and the "earth ?" And in what manner are the destinies of the saints thus linked with "earth ?"

But *where* is "heaven ?" We are taught to think that it is "upwards." But which way is *upwards* ? Certainly the point in the heavens which is *exactly over our heads* at 12 o'clock at noon, is *exactly under our feet* at 12 o'clock at night. And during 24 hours the *whole circumference of the heavens* passes over our heads.

Again : while, at the *present* moment, we are about 95,000,000 of miles on *this* side of the sun, *six months hence* we shall be 95,000,000 of miles on the *other* side of the sun. That is to say : in six months we shall have travelled 190,000,000 of miles through space, and at Christmas we shall be 190,000,000 of miles distant from where we are at Midsummer. So that, as a matter of fact, there are no two moments in the course of the whole year when "upwards" refers to the same point in the heavens.

Where then is heaven ? It is *somewhere*, certainly ; somewhere in God's infinity ; somewhere in the immensity of space ; somewhere in the Almighty's boundless and illimitable universe. But where ? I cannot tell.

"Eye hath not seen it, my gentle boy,  
Ear hath not heard its deep songs of joy."

It is altogether fair and lovely ; it is altogether bright and beautiful ; it is altogether happy and peaceful.



“ Dreams cannot picture a world so fair ;  
Sorrow and death cannot enter there.”

For there is the “ river of life ;” there are fruit-bearing, life-giving “ trees ;” the hectic hue of sickness is never seen ; the wail of the mourner is heard no more ; and there “ shall be no night there.” “ God shall wipe away all tears from their eyes.” But if you ask me to say *where* it is, I answer once more that I cannot tell. God knoweth. And we shall know when we arrive there. Meanwhile we are content to wait and think.

Is it *very* far away ? Is it *very* far distant ? Is it a *very* long journey ? Are our friends *very* far off from us ? We cannot tell. We do not know. God knoweth.

May not this earth itself be a grand rendezvous for the saints in eternity ? May they not visit it ? May they not re-possess it ? May they not re-inherit, and re-inhabit it ? May they not be happy in it eternally ?

There is a “ new heaven ” and a “ new earth.” What does this mean ? Take xxii. 3. “ And there shall be *no more* curse.” What does this mean ? Is it that there shall be no more curse *in heaven* ? Then how long *has there been* curse in heaven ? When did it enter ? What is its nature ? And how does it affect the inhabitants ?

There is *no* curse there. There never was. There never can be. Yet it is said : “ there shall be *no more* curse.” We believe the phrase applies to this earth ; and that the meaning is that there shall be no longer the *curse of evil* in it. Let us look at it. Some men believe that this world will be altogether annihilated. We believe no such thing. We believe it no more than we believe that the sun will be eternally “ darkened ;” that the moon will become literally “ blood ;” or that the stars shall all together fall in dire confusion from “ heaven ” to

the "earth." Which is impossible. For if the earth is *annihilated*, how can stars fall from heaven *to it*? Besides which, *each* star is a hundred times larger than the earth; and therefore again, how can *they all fall* to it? How could even *one* do so?

We believe differently. True it is that

"Darkly hath the curse of evil swept across the earth;  
Blighting every form of beauty; blasting every scene of  
mirth;

Changing what was once a fair and Universal Paradise  
To a den of evil passions and a wilderness of vice."

But is Satan to triumph so? Surely not. Surely the curse shall not destroy for ever; and surely the Lord Jehovah will avenge himself on Satan otherwise than by destroying the whole of his fair and beautiful creation.

Will not the Lord most completely have avenged himself on Satan when that apostate rebel is confined in "everlasting chains under darkness?" When he is restrained in the "lake of fire, burning with brimstone?" And when the earth is finally and for ever freed from the curse, and become the habitation of the Saints of the Most High? Will he not, then, most completely have avenged himself on Satan? And will not, in such a case, the destiny of this globe be glorious, perhaps even beyond all present human conceptions?

Instead, therefore, of believing that this earth will be annihilated, we believe it will undergo a most blessed change for the better. It will be regenerated, purified from every taint of evil, hallowed and sanctified eternally. The dark mischief of the Fall shall be undone; the trail of the serpent shall be obliterated; the deep stain of sin and crime shall be washed out. The Planet Earth shall be restored to its pristine purity; and thus, renewed and restored, it shall, in truth, be a fitting Paradise for the Saints.

Not, indeed, that Heaven would, in any case, be *confined* to this Earth. By no means. At least, I would hope not. I would fain hope that Heaven will not be restricted to any one particular locality.

The leading idea connected with Heaven is *Happiness*. But the happiness enjoyed by one Saint may not necessarily be of precisely the same nature as that enjoyed by another. "Mind" is differently constituted; "mind" possesses varying powers and capacities; and "mind" realizes its happiness in different pursuits and modes of thought.

We are inclined to think that Heaven is more a continuation of Earth than we sometimes imagine. Of course, there will be no sin, no suffering, no care, no death. Each Saint will be perfectly holy, and the great centre of happiness will be Jesus. But the happiness of the Saints will be realized, by some in one pursuit, and by others in another. Heaven will be adapted to the capacities of all; all will be essentially blessed; all will be eternally happy; but all may not realize their blessedness and happiness in precisely the same manner. And thus, while all will sing the "new song,"—a song of glorious triumph in the name of Jesus,—yet they all will not be *always* singing, and doing nothing but sing: all will find such mental and spiritual occupations as are most congenial to their dispositions, and as are most calculated to render their happiness complete.

*Where*, therefore, is Heaven? We answer, *Where God is*. God is everywhere. And may not Heaven be everywhere? We allude only to the *possibility*.

When the spirit has left the body how far does it travel to reach Heaven? Does it go to one of the stars or planets? Where does it go?



If it can go from Planet Earth to another Planet, to reach Heaven, there is no *impossibility* in its flying from star to star, and from planet to planet in Eternity. It will be *possible*. The only question is, whether it will be so? But we cannot tell. It is simply a thought and a desire. I should *like* to have it so. And it *may* be that those who *desire* to do so will be *able* to do so.

At any rate we believe the Saints will be free to return to visit the Earth, and that they *will* do so. And we prove it by Rev. xxi.

The "new Earth" is this earth regenerated and renewed, freed from the taint of sin, purified from the curse. "There shall be *no more* curse." Thus it will be restored to all its former beauty and glory. Also it will be somewhat changed: "there shall be no more sea."

The order of events appears to be as follows:—

1. The close of the present dispensation; 2. The Resurrection of the Saints; 3. The Millennium; 4. The Ression of the wicked and general judgment; 5. The wicked shall "go away" into "everlasting punishment," and the righteous into "life eternal;" 6. Then, this Earth shall be exposed to the action of fire, by which it shall be purified and regenerated; 7. Afterwards, the Saints shall return to it in glory. Hence we sing.

"The city of saints shall appear."

I will prove it. Rev. xxi. 9; "Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Now what is the "bride, the Lamb's wife?" The Church; the blood-washed; the sanctified. And here this Bride, this Church is seen "descending out of Heaven

from God, having the glory of God." And this is after the general judgment, and after the saints have gone away into "life eternal." After these things the church, the "Bride" of Christ is seen, "descending out of heaven from God, having the glory of God." Now what can possibly be the meaning of this, except that the saints do actually return again to Earth? Is it not evident? And may we not believe it?

" Our mourning is all at an end,  
When, raised by the life-giving word,  
We see the new city descend,  
Adorned as a bride for her lord."

But this city (Rev. xxi. 10) is not a literal "city." It cannot be. It is the "Bride:" it is the "Lamb's wife." That cannot be a material *city*. The "Lamb's wife" is *the Church*—it is the "Church of the first-born." Therefore the term *city* is used to represent *the Church*. And the Church will "descend out of heaven from God, having the glory of God."

Of course if God said in plain language that he would let down a city out of heaven to the earth I would believe it. But here the "city" is the "Bride;" and the "Bride" is the "Church:" therefore the *city* is the Church. And though it is added in verse 24 that "the nations of them that are saved shall walk in the light of it;" yet that is only added to keep up the idea. The "city" is the "Lamb's wife," and the "Lamb's wife" is the Church—the saved, the blood-washed.

The dimensions of the "city" are given to show the harmony and uniformity of the church. Here there is dissimilarity and discord: but there it shall be similarity and harmony: there shall be the regularity and order of a well planned and constructed city. And it rests on twelve foundations—the twelve Apostles of our Lord—the first messengers of the Gospel and heralds of the Truth.





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